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Christ's Fidelity

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CHRIST'S FIDELITY

The only

Shield

AGAINST

SATANS MALIGNITY.

ASSERTED in a

SERMON

Delivered at *SALEM-VILLAGE*, the 24th *March*, 1692. Being Lecture-day there, and a time of Publick Examination, of some Suspected for WITCHCRAFT.

By *Deodat Lawson*, formerly Preacher of the Gospel there

Rev. 12. 12. *Woe to the Inhabitants of the Earth and of the Sea, for the Devil is come down unto you having Great Wrath, because he knoweth that he hath but a short time.*

Rom. 16. 20. *And the God of Peace shall bruise Satan under, your Feet shortly,* &c.

Boston Printed, by *B. Harris*, & Sold by *Nicholas Buttolph*, next to *Guttridge's* Coffee-House. 1693.

HAving Perused this Discourse, Entituled, *Christ's Fidelity the only Shield, against Satans Malignity.* We are willing, to shew so much Respect, to the Author, and his Friends; as to signify: That we Apprehend several Weighty, Profitable, and Seasonable Truths, are therein soberly Explained; some of the Mysterious Methods, and Malicious Operations of Satan, modestly Discussed; the main Scope of this Excellent Subject, by Scripture and Argument solidly Confirmed; And the whole Suitably applyed to All sorts of persons. That the Blessing of the *Lord that hath Chosen Jerusalem,* may accompany it, to the Spiritual Benefit, of all that shall peruse it; and that the Author, may have much of the Grace and Spirit of Christ, to assist him in his Labours, and so become an Instrument, of doing much Service *For*, and bringing Great Glory *To* the Name of God, in his Day, and Generation, is the Prayer of,

Your Servants for Christ's Sake.

Increase Mather, *Coll. Harv. Præs.*
Charles Morton
James Aller.
Samuel Willard.
John Bailey
Cotton Mather.

To all my Christian Friends and Acquaintance; the Inhabitants of *SALEM-VILLAGE.*

Christian Friends.

THE Sermon here presented unto you, was Delivered in your Audience; by that unworthy Instrument, who did formerly spend some years among you, in the work of the *Ministry*, though attended with many [illegible] *failings* and infirmities, for which I do *implore* the Pardoning *Mercy* of God in Jesus Christ, and [illegible] *intreat* from you the *Covering* of Love. As this was prepared, for that Particular Occasion, when it was delivered amongst you; so the *Publication* of it is to be particularly recommended to your [illegible] My hearts *desire*, and Continual *Prayer* to God for you ALL is; that you may be *saved* in the day of the Lord Jesus Christ, and accordingly that all means He is using with you, by *Mercies*, *Afflictions*, *Ordinances* and *Providences*, may be Sanctified to the building you up in *Grace* and *Holyness*, and preparing you for the *Kingdom* of Glory. We are told by the *Apostle*, Acts 14. 22. *That through many Tribulations, we must enter into the Kingdom of God.* Now since (besides your share in the Common *Calamities*, under the burden whereof, this poor people are *groaning* at this time the Righteous and Holy God, hath been pleased

to,

to *permit* a sore and grievous affliction *to befall you* such as can hardly be said to be *Common* to men *viz.* By giving liberty to *SATAN*, to range and rage amongst you, to the *Torturing* the Bodies, and *Distracting* the Minds, of some of the visible *Sheep* and *Lambs*, of the Lord Jesus Christ. And (which is yet more *astonishing*) he who is *THE ACCUSER* of the *Brethern*, endeavours to *introduce* as Criminal, some of the *visible* Subjects of Christ's *Kingdom*, by whose sober and godly Conversation in times past, we could draw no other *Conclusions* than that they were real members of HIS *Mystical* Body, representing them, as the *Instruments* of his malice, against their Friends and Neighbours.

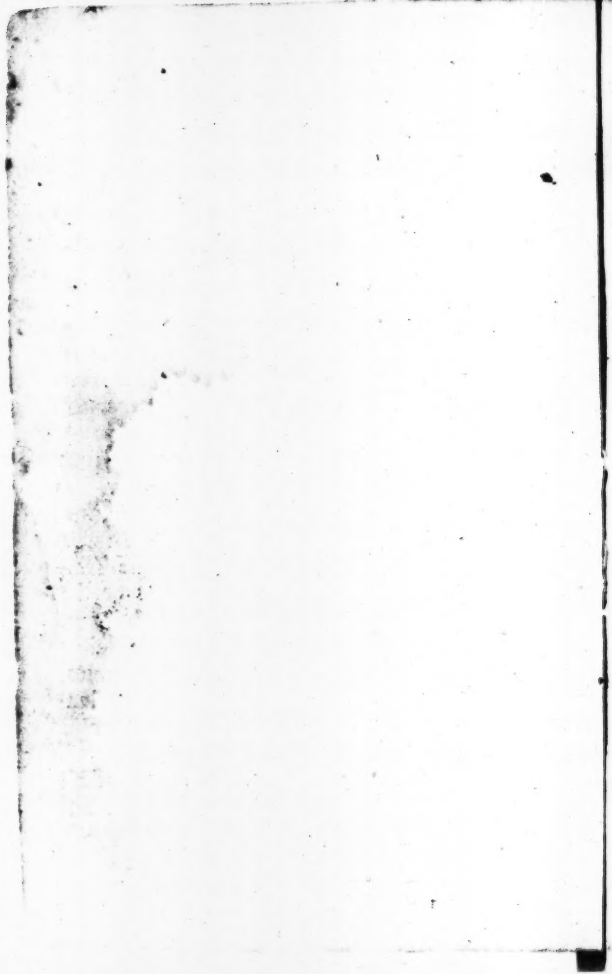
I thought meet thus to give you the best *assistance* I could, to help you *out of* your distresses. And since *the wayes of the Lord*, in his *Permissive*, as well as *Effective* Providence, *are unsearchable and his doings past finding out.* And *Pious* souls, are at a loss, what will be the *Issue* of these things. I Therefore *bow my knees, unto the God and Father of our Lord Jesus Christ* that he would cause *all* grace to abound *to you*, and *in you*, that your poor place may be delivered, from those *breaking* and *ruining Calamities*, which are threatned as the *pernicious* consequences of Satan's *malicious* Operations. And that you may not be left to *bite* and *devour* one another, in your *Sacred* or *Civil* Society, in your *Relations* or *Families*: to the destroying *much good*, and pro-

promoting *much evil* among you: So as, in any kind, to *weaken* the hands, or *discourage* the Heart, of your *Reverend* and *Pious* Pastor, whose family also, being *so much* under the influence of these troubles, *Spiritual sympathy*, cannot but stir you up, to *assist* him as at *all* times, so Especially at *such* a time as this: He (as well as his neighbours) being under such awful Circumstances. As to *this discourse*; my humble desire, and Endeavour is, that it may appear to be, *according to the form of sound words* and in Expressions every way *Intelligible* to the *meanest* Capacities. It pleased GOD; of his free Grace, to give it some acceptation, with those that *heard it*, and some that *heard of it*; desired me to *Transcribe* it, and afterwards to give way to the *Printing* of it. I present it therefore to *your Acceptance*; and Commend it, to the *Blessing Benediction*: And that it may Please the ALMIGHTY GOD, to *manifest* his *Power* in putting an end, to your sorrowes of *this* Nature, by *Bruiseing Satan under your feet shortly*. Causing these and all other *YOUR* and *OUR* troubles, to work together for our good *Now*; and salvation *in the day of the Lord*; Is the unfeigned *desire*, and shall be the unceassant *Prayer* of,

Less then the *Least*, of all those that *serve*, in the Gospel of our Lord Jesus.

Deodat Lawson.

To



CHRISTS FIDELITY

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AGAINST

Satans Malignity.

Zach. 3. 2. *And the* LORD *said unto* SATAN, *the* LORD *Rebuke thee, O* SATAN; *even the* LORD *that hath Chosen Jerusalem, Rebuke thee: Is not this a Brand pluckt out of the Fire?*

IT seemed good to the Great and Glorious God, the Infinite and Eternal *ELOHIM* in the beginning, to Create the *Heavens* and the *Earth*; and together with and in the Third Heavens, a numberless

number of glorious *Angels*; that were Ordained to *do* his Pleasure, and *obey* his Commands. To these he appointed (as a *tryal* of their obedience) a *Ministration* in this lower world, for the good of the Children of Men, and especially of the *Heirs of Salvation*. But a number of these *Intelligent Spirits*, being unwilling (as some Learned conceive) to yield their Service to man, of so much an inferiour nature to themselves being made of Earth: They Rebelled against the Will of their Soveraign Lord and Creator; For which their *horrid* Transgression, they were by the Righteous Judgment of God, thrust down from that Glorious Place, which was once Appointed to be *their own Habitation*, into the Lake of Eternal Perdition, there to be *Reserved in Chains of Darkness, to the Judgment of the Great Day*, Jude 6. SATAN himself *then*, and all his accursed Legions being Fallen into a miserable and irrecoverable Estate, are filled with Envy *at* and Malice *against*, all Mankind; and do set themselves by all ways and means, to work their Ruine and Destruction for ever: Opposing to the utmost, all *Persons* and *Things*, Appointed by the Lord Jesus Christ, as Means or Instruments of their Comfort here, or Salvation hereafter. Hence when *Jesuna* (the *Type* of JESUS) stood to Minister, as *High Priest* before the Lord, to make Atonement for the People of his Covenant; SATAN stands at his Right-hand,

to

to *withstand* and *oppose* him in his Ministration: which the Blessed Jesus (the *Antitype* of *Joshua*) taking notice of, he doth accordingly to his Soveraign and Irresistible Power and Authority Command Deliverances to his Chosen Ones, by Stilling the *Clamour* and Suppressing the *Power* and Malice of SATAN, their *Grand* Adversary and *Implacable* Opposer, as in the Words now before us; *And the LORD said unto SATAN, the LORD Rebuke thee, O SATAN,* &c.

THESE Words are part of the Prophecy of *Zechariah*, whose Name by Interpretation, signifies the *Remembrance* or *Memory of the Lord*, and his Title agrees to the very Nature of this Prophecy; which was to put them in mind, what GOD had done *for* them, in delivering them from *Captivity*, and what they had done *against* him by *Iniquity*; that so they might be awakened unto Reformation of what was amiss. He was the *Second Prophet*, that came from the Lord to the People of *Israel*, after their Return from the Babylonish Captivity. He was Contemporary and Colleague with *Haggai*, beginning to Prophecy but two Months after him, and backing what the former had said, more briefly, with more full and mysterious Testimonies; especially as to the Coming of the Messiah, &c. He

them of the *Amazing Revolutions*, were coming upon them, in the Destruction of *Jerusalem*, and the *Second Temple* by the *Romans*, and Foretells the *Rejection of the Jews*, for their Sins, and especially, for Rejecting of the MESSIAH, who was to be Born among them according to the Flesh. The Prophecy contains then, *Exhortations* to true Repentance, dispersed throughout the Prophecy: *Predictions* of many Blessings and Mercies to the Faithful, relating to the Times of the Gospel, *viz.* The *Coming* of the LORD JESUS, the *Calling* of the Gentiles, and the Protection of his Church to the end of the World, notwithstanding all the *Rage* and *Fury* of his and their Enemies; together with severe *Commirations* against the Enemies of the *Jews*, and against the *Impenitent* among themselves; Intermingling *Encouragements* to *Joshua*, and all Leaders, both in *Civil* and *Sacred* Order, to be Faithful in the *Discharge* of Duty incumbent on them in all respects as the matter might require. These are the principal matters in the whole Prophecy.

In this Chapter, we have an account of *Zechariahs Fourth Vision*, concerning the *Restoration* and Establishment of the *Priesthood*, and Temple-Worship; and the *Comforts* Redounding to the *Church* from those Administrations; Typically

Typically by *Joshua* the *Brand*, Spiritually and Mystically by JESUS the *Branch*.

Particularly, First we have the *Conflict* of the *Angel* of the Lord, that is *Christ*, against SATAN on behalf of *Joshua*, whom, the *Mischievous* (yet seemingly *zealous*) *Devil*, (transforming into an *Angel of light*) objected against, and *despised*, by reason of his *filthy garments*; *verse*, 2, 3.

Secondly, *SATAN* being rebuked for his malice, the *cause* of his objection is removed, by taking away the *filthy garments*, and giveing him *change of raiment*; *verse* 4. And in order to his *New inauguration*, or Installment in the Priesthood, there is bestowed on him, those ornaments which might Represent Him, *full of Splendour*, and fitly qualified for that Office, *verse* 5.

Upon his Installment, the *Angel of the Lord* gives him a renewed Charge, in a *Solemn Protestation* of the Continuance of his Office, and that he would be with him, and assist him in all Administrations, that were according to his own Institution, *verse* 6, 7.

Thirdly, We have GOD *the* FATHER, Revealing the *Lord Jesus Christ*, the Great and True *High Priest*.

First, Under the Title and Metaphor of *the BRANCH*, *Verse* 8.

Secondly, of a STONE with Eyes, being full of *Providence* and *Wisdom* for the Church *Verse* 9. Adjoyning the *Special Effects*, of his

Coming

Coming, in *Taking away Iniquity*, latter end of *Verse* 9. And in *Propagation*, and Enlargement of his *Kingdom* and Interest, under the Gospel; *Verse* 10.

Here then, In the first Verse, We have the Representation of *Joshua* the High-Priest, or *Great Priest*, as the *Hebrew*, who was so by Descent, *a great Officer* in the Church, however mean he was in his Garb, and being a Publick Person, *Represented* the whole Church, And as he *Conducted* the People out of *Babylon*, and *Rebuilt* the Temple, was a *Type of Christ*, both in his *Name* and *Office*. (2) We have the *posture* of this *Joshua*; *standing* before the Angel of the Lord, the Angel of the Covenant, as he is elsewhere called. Now *Joshua* is brought in *Standing* (1) as a *Servant*, to show Inferiority as sitting, denotes Dignity, and Superiority; As a *Servant* deriving Authority, in his Office; from his Lord; As a *Servant* manifesting all *Readiness*, and *Reverence* in Obedience. As a *Servant*, to be by his Lord *directed*, as also under his Eye, for *Support* and *Protection*. Or,

2. Standing, as a *guilty Person*; As one *unworthy* to be imployed, in such *Eminent* service; And as a *Publique Person*, had much to *answer* for the sins of the People, as well as his own.

3. Here is the *Opposition Joshua* met with, And SATAN *the Adversary*; whose malice appears, against

againſt all good *men*, and good *things* in the world.

4. We have the *Poſture*, and *Order* of SATAN in *Oppoſing*, and *accuſing* of Joſhua; *Standing at his Right Hand* the *Right Hand* is the place of the accuſer that being.

1. The *Weapon* Hand.

2. The *Working* Hand. *Satan* the *accuſer* or *oppoſer* there, takes his advantagious ſtation.

5. We have the end of *Satans* ſo ſtanding; *viz.* To *reſiſt him*, to oppoſe his Execution of the Prieſts Office, the words in the *Hebrew* ſignify the *withſtander ſtood to withſtand him*, [illegible] to *accuſe*, and *oppoſe* him.

In this *ſecond verſe* we have the LORD appearing in the vindication of *Joſhua*, from the malicious accuſation of *Satan*, according to his *Covenant Mercy*, and *Special Favour* ſhewed to him, and the People in delivering them from the Babyloniſh Captivity; Particularly Here we Note.

1. The *Perſon ſpeaking*, the LORD, that is *Jeſus Chriſt*, ſet forth by a Title of Glorious Soveraignty and Power, the LORD-REDEEMER, and Reſtorer of Mercy, to His Covenant People. The LORD-MEDIATOR, *King* and *Head* of His Church; He before whom, *Joſhua* but now ſtood, as a SOVERAIGN LORD, appears for him, as a *Glorious Advocate*, and *Interceſſor*.

2. We

2. We have *The Person spoken to*, and that is Satan the ADVERSARY and Enemy, as the Word ever was and the Notation of the Title here given to him holds forth. (3.) The Testimony of the *Blessed Jesus*, against the *cursed Satan*, the Enemy of Gods Covanant-People; *The Lord Rebuke thee, O Satan, &c.*

Where Note we, First, The Glorious *Name*, and Soveraign *Authority*, he uses for the *Repelling* of Satan, and *Repressing* his Malice, and Opposition, *Viz.* The *Dreadful Name*, of GOD the FATHER, the Great and Everlasting JEHOVAH. (2) The Soveraign and Powerful *Manner* of his Checking *Satan*, and that is, *The Lord Rebuke thee, O Satan*, he doth not stand to *dispute* the matter with him, but *silenceth* him at once, and the reduplication of the Rebuke points out to us (1.) *Satans Earnestness* in his Opposition; he stands in need of Rebukes, *again* and *again*, before he would yield and begone. (2) CHRIST's *Pitty*, *Tenderness*, and *Fidelity*, in opposition to Satans *Impudence* and *Importunity*: Thirdly, We have the *Rebuke armed* and *strengthened*, by Arguments drawn from the *Covenant of* GOD, with *Joshua* and the *People*, in that Expression *The God that hath chosen Jerusalem.* (4) There is also *Argument* drawn, from that *Special Salvation* of which *Joshua* and the People had so lately been made partakers; (*q. d.*) It is but

but a *vain thing* for thee, O *Satan*, to move me againſt them, I know their *faults*, but I will now admit no further *accuſations*, being reſolved to *perfect* my Mercy to them, *Is not this a Brand pluckt out of the Fire?* The *Hebrew* Word rendred *Brand*, ſignifies Light and Sparkling on Fire, ſo that it would have been *utterly burnt up*, if the *Lord* had not been *exceeding Merciful*; and therefore nothing but *Diabolical Cruelty*, could put it into the Fire again, the like Expreſſion we have, Amos 4. 11. *Ye are as a Brand pluckt out of the Burning*, The Sum is here then; I have (*qs. d.*) but now graciouſly delivered them, and I will not by any of thy *Malicious Clamours*, be moved to *Reject* or *Afflict* them.

The Doctrine then is:

That the LORD JESUS CHRIST, is the only Prevalent Interceſſor with GOD the FATHER, for the relief of thoſe that are in Covenant with him, & are made partakers of his ſpecial mercy; when they are under the moſt threatning and amazing diſtreſſes, that by the rage and malice of Satan they can be expoſed unto.

The whole *Explication*, and *Confirmation* of this Doctrine, will be diſpatched, in the Illuſtration of theſe *Propoſitions* contained therein.

PROPO-

PROPOSITION I.

Satan is the *ADVERSARY* and *Enemy*. He is the Original, the Fountain of malice, the Inſtigator of all *Contrariety*, *Malignity* and *Enmity*; It is to be obſerved, this Title is here given to the *Devil* in our Text, and Context, on account of the *Malicious Oppoſition*, he made to *Joſhua* as a *Type* of Chriſt, and repreſentative of the People, for it is noted by Criticks the *Hebrew* word *Satan* ſignifies the moſt *Univerſal Oppoſition* both in words and deeds; & is a Radical Noun, derived from the Verb, which is in the cloſe of the foregoing verſe, rendred *Reſiſt*, *Oppoſe*, or *Withſtand*. Hence it is read frequently, *Adverſary*, importing the ſame with the *Greek* Word ὁ ΑΝΤΙΔΙΚΟΣ, uſed 1 *Pet.* 5. 8. which ſignifies not barely Adverſary, but Adverſary in *Cauſe*, *Suit* or *Action*; The *Scope* then of this *Propoſition* is couched under the *Name* or *Epithet* here given to the *Devil*, which is SATAN, the *Adverſary*, or ARCH-ENEMY: And this Title is given him, in two eminent caſes, by our Saviour himſelf, as in the Parable of the good Seed and Tares; *Mat.* 13. 28. *An Enemy hath done this*, which our Lord himſelf declares, *verſe* 39. in Opening the Parable, *is the Devil*. Again, *Luk.* 10. 19. *Over all the Power of the Enemy*, which is Interpreted

ted of the Devil, or Unclean Spirits, *Verſ.* 29 *In this Rejoyce not that the Spirits are ſubject to you, but rather* &c.

In a word, what was foretold concerning *Iſhmael*, is in the moſt *abſolute ſenſe* true of him, Gen. 16. 12. *His Hand is againſt every Man, and every Mans Hand is* (or ſhould be) *againſt him.* Such an *Univerſal* and *Implacable* Adverſary and Enemy is this *Satan.* But to Inſtance briefly in the *Objects* of his Enmity

1. Firſt He is *Gods Enemy.* He ſets himſelf againſt the *Infinite* and *Eternal GOD*, All *Satans* deſignes and Operations; do ſtrike and level, at the very being of *God*; he would dethrone and Un-God him, if it were poſſible. He *fell* from Gods favour at firſt, by *rebellion*, and hence by his *righteous Judgement*, was doomed to continue under the power of *irreconcilable enmity*, againſt him for ever. He is an Enemy to all the *Divine Attributes*, and moſt glorious *Perſons* in all their holy deſigns and operations. To all the Divine Attributes, *Negative*, *Poſitive*, *Relative*, and Endeavours by Blaſphemous denying them to Eclipſe the glory of them; he was a lyar *in* and *from* the beginning, againſt the *Truth* and *Holyneſs* of GOD; Gen. 3. 1. *Yea hath* GOD *ſaid* &c. He puts them, upon ſcrupling the truth of the threatning and in the *fourth verſe*; down right denies it, *ye ſhall not ſurely dy* &c. Herein alſo he reflected upon the *Holyneſs* of God, by

by which he was engaged in that threatning, to advance his own glory; *viz.* The glory of his justice, by punishing mans transgression with Dying *the Death* as is denounced, Gen. 2. 17. *Thou shalt surely dy*, or dy the Death.

Thus the *Unclean lying Satan*, set himself against these *Essential*, and *Inseperable* Attributes, or the *Blessed* God: and in the same manner, doth he *Eclipse* the rest, so far as he is permitted to do it. Again, he is *an Enemy* to all the most glorious *Persons* in the God-Head; FATHER, SON, and HOLY GHOST, in their *joynt* Determinations, and *Eternal Decrees*, concerning the *Redemption*, and *Salvation* of sinners; by and under the *Mediator*; and he is an *Enemy* to them in their *Distinct Operations*, in a way of *Efficiency*, for the promoting that which is *Holy*, and *Just*, and *Good*. To GOD the FATHER in Managing his *Eternal Purposes* of Grace, to Sinners by and in the *New Covenant*, and manifesting his *Electing Love* unto them, which is *primarily* and *properly* ascribed to him, 2. *Thess.* 2. 13. As also, *Ephes.* 1. 3, 4, 5. Of these *Purposes*, *Designs* and *Resolutions*, Satan mightily opposeth the *Execution*; As in this Instance of *Joshua*; GOD the FATHER, had a *Decree* of Mercy to him, and to his *Covenant People* Represented by him; *Satan* stands in *Opposition* to that Gracious Resolution. He is an Enemy to GOD the SON, to *God made Man*

Man, and the more, because he was *Made Flesh*, and shewed such Favour to Mankind, as to *Tabernacle* among them; *John* 1. 14. And indeed, this Humiliation of the SON of GOD *being made Man* gave *Satan* advantage to shew and exercise his *Enmity* against him, (*i. e.*) as he was the *Seed of the Woman*, for as he was the SON of GOD, he could not any way come at him, being *God over all Blessed for ever*, Rom. 9 5. But when once *Incarnate*, and become an Inhabitant of this *Lower World*, where *Satan* Ranges to and fro continually; then he Spits his *Venemous Malice* against him, To cut him off by *Herods* bloody Decree, *Mat.* 2. 16. To *Overthrow* his Obedience, and *draw* him to Sin; *Mat.* 4. *to* 11. To *Destroy* him, by stirring up *Judas* to Betray him into the Hands of his Enemies, Luk. 22. 3. *Satan Entred into Judas*, &c. Again, he is the *Enemy* of the HOLY GHOST, as he is the Spirit of *Grace*, Heb. 10. 29. The Spirit of *Truth* John 14. 17. The Spirit of *Holiness*, or Holy Spirit, *Eph.* 4. 30. And his being so called, imports the Holiness of his *Nature*, and *Operations*, in opposition to the *Unclean* Spirit, and *his* Operations. Hence *Ananias* is said to *Lye* against the HOLY GHOST, or Spirit of Truth, *Acts* 5. 3. And indeed, this *Unclean* Spirit, or *Grand Tempter* of Spiritual Wickedness, is ever doing all he can, to *Oppose* and

do

do *Despight unto the Holy Spirit of Grace*, Heb 10. 29. *By* stirring up men to *Resist* him, *Acts* 7. 51. Thus Satan is an Enemy to GOD CREATOR, to GOD-REDEEMER, to GOD SANCTIFIER, in all their *Operations*, and *Designs* of Grace.

2 *Satan is the GRAND Enemy of all mankind* He is full of Enmity, against the Woman and all her Seed, as Eve was the Mother of all living; Gen. 3. 15. *And I will put enmity betwixt thee and the woman* &c.

Now *Enmity, denotes a principle of Irreconcilable Hatred, an Innate Contrariety, which vents it self in all manner of Endeavour, to prevent the good, and promote the hurt, ruine and destruction of the Object.* This Enmity of *Satan*, appears in the *Names* given him in Scripture, relating to man, as the Object of his Malice; He is called THE *Accuser*, even *of the Brethren*, Rev 12 10. THE *Tempter*, Mat. 4. 3. *The Devourer*, 1 *Pet.* 5. 8. *The Destroyer*, hence the *Eastern* Antichrist, is so named in two Languages, *Abaddon* in the *Hebrew*, and *Apollyon* in the *Greek Rev.* 9. 11. because he acts in his horrible Destructions and Devastations of People and Kingdoms as the inspired Instrument substitute and representative of Satan the Grand Destroyer. It appears also, by *Allusions* made in the Sacred Pages, to *Creatures* that are a dread to man. He is called a *Serpent*, Gen. 3. 13. *The Old Serpent* Rev.

Rev. 20. 2. A *Dragon*, Rev. 12. 13. A *Lyon*, 1 Pet. 5. 8. Now put all theſe three together, that *Satan* hath the *ſubtilty* of the Serpent, the *malice* of the Dragon, and *ſtrength* of the Lion, and ſuppoſe all theſe to be improved to the utmoſt vigour, of *Angelical Activity*; and we muſt believe him to be a moſt *Formidable Enemy*. He as ſuch, did *ſet upon*, and was too *hard for* our *Firſt Parents*, ſtriking at the Stock and Root of all *Mankind*, in order to the certain confuſion of the whole *Progeny* and Poſterity: which *Helliſh* Deſign had undoubtedly ſucceeded to *full effect*, had not the promiſe of the MESSIAH been Revealed to Loſt Man, to lay hold of for his Reſtoring to a State of *Reconciliation*, and conſequently to *Eternal Salvation*. The Sum is, *Satan* being doomed to the *Chains* of Eternal Darkneſs, for his *Treaſon* againſt his *Creator*, and Spight againſt *Man*, his Fellow-Creature; ſwells with *curſed Enmity*, againſt the children of men, yea, and the adopted children of GOD, ſo long as they are in this world; & being a ſpiritual Enemy, he is the more formidable, becauſe an UNEQUAL match, for poor mortal fleſh: For though by his fall, he loſt his *Angelical Holyneſs*, yet he did not looſe his *Angelical nature*, ſo that his *Enmity* muſt needs be Exceeding *fierce*. and *Penetrateing*, and although his *Powers* are much debaſed, from what they were in his State of *integrity*, yet do they vaſtly *exceed*, the moſt *Elevated* Powers,

of

of any meer mortal whatsoever. But

Particularly here; First, *He is the Enemy of the SOULS of men.* And indeed, this is that he drives at, in all his *designs*, and *operations*, to catch devour and destroy SOULS; Hence when he draws *wretched mortals*, to Contract with him; He bargains with them, that after the time of his *service* to them, he will have their Souls, *viz.* Intending to Torment them for ever.

He is a *Spirit*, and hence strikes at the *spiritual* part the most *Excellent* (Constituent) part of man. Primarily disturbing, and Interrupting, the *Animal* and *Vital* Spirits, he maliciously *Operates* upon, the more *Common Powers* of the Soul, by strange and frightful *Representations* to the Fancy, or Imagination, and by violent *Tortures* of the body, often threatning to extinguish life; as hath been observed, in those that are afflicted amongst us. And not only so, but he vents his malice, in *Diabolical Operations*, on the more sublime and *distinguishing faculties*, of the *Rational Soul*, raising *Mists* of Darkness, and ignorance, in the *Understanding*. Ephes. 4. 18. 2 Cor. 4. 4: Stirring up, the *innate Rebellion* of the will, though he cannot *force* it unto sin. Introducing Universal *Ataxy*, and *inordinacy*, in the Passions, both *Love* and *Hatred*, the *Cardinal* or *Radical* affections, with all other that accompany or flow from them; Hence we read of *Hating God*, who ought *above all* to be loved; Rom. 1. 30.

30. And *loving the world* (i e) the *Pleasures, Treasures,* and *Honours* thereof, in such a degree as is *inconsistent,* with the love of the *chief good*; 1 John 2. 15. James 4. 4. And although it must be acknowledged, that there is a *Corrupt Principle* in Fallen Man; yet it is *Satan,* that frequently *moves* it unto act, and all he intends thereby is the *Captivating* the *whole Soul,* and by consequence the *Whole Man,* to Disobedience of the Command of GOD; that by His *Holy* and *Righteous Judgment,* his Wrath might be *Revealed* to the utmost, against the *Souls* and *Bodies* of Impenitent Sinners, Cursing them to *Everlasting burnings, Prepared for the Devil and his Angels,* Mat. 25. 41. And thus he would destroy all Souls, did not *Divine Grace* prevent.

Secondly, *Satan is the* ENEMY *of the* BODIES *of Men.* The Soul being the *better* part, is the principal object of his *Malice,* but together with that (as an Instrument by which it Exerteth its Powers in the State of Union) the Body is often sorely afflicted by him, when he cannot obtain leave to go any further. And here

1. Sometimes he brings Distress upon the Bodies of Men, *by malignant Operations in, and Diabolical Impressions on, the Spirituous Principle or Vehicle of life & Motion.* This we have set before us in the case of the *Possessed, Mark* 9. 18. *and*

whereſoever he taketh him, he teareth him, and, he foameth, and gnaſheth with his Teeth, &c, Now although *actual Poſſeſſions*, were moſt frequent and obſervable, while our SAVIOUR was on the Earth, and it ſeems to be ſo much permitted in that time, that the *Eternal Power* and GODHEAD, of the *Lord Jeſus* might appear, in the ſubduing *Satan*, and Suppreſſing his Tyranny, over the *Souls* and *Bodies* of the Children of Men: Yet there are certainly ſome *Lower* Operations of *Satan*, (whereof there are *ſundry Examples* among us) which the Bodies of Men and Women, are liable unto. And whoſoever, hath *carefully obſerved* theſe things, muſt needs be *Convinced*, that the Motions of the Perſons Affiicted, both as to the *Manner*, and as to the *violence* of them, are the *meer effects* of Diabolical *Malice* and *Operations*, and that it cannot rationally be imagined, to proceed from any other cauſe whatſoever.

2. Sometimes *by Moving and Exaſperating the Corrupt Particles of the Blood*, & *vitiated Humours of the Body*, he doth (by God's Permiſſion) Smite the Bodies of Men, with *Grievous*, *Peſtilential* and *Loathſome* Diſeaſes; Of this JOB was a ſpecial Inſtance, Job 2. 7. So *Satan went and ſmote Job with ſore Boiles*, &c. It is not expreſſed, what Diſeaſe it was, with which the Devil *ſmote Job*; but certainly it Seized him,

him, with the utmoſt degree of *Malignity* and *Loathſomeneſs*, that natural cauſes, under the influence of *Diabolical Malice*, could produce; and we may rationally conceive that never any man, had *that* *Diſeaſe* or thoſe *Boiles* (as *Job* had them) who out-lived the Tormenting Pains, and Malignity thereof. Neither can we deny, but that *Satan* may (by Divine Permiſſion) ſpread the *Contagious Atomes* of Epidemical Diſeaſes, in the *Aiery Region* (the Territory aſſigned to him) who is *Prince of the Power of the Air*, Eph. 2. 2) And make them *Penetrate*, ſo as to render them the more *Afflictive* and *Deſtructive* to the Bodies of ſuch as are Infected by them. This he did by *Permiſſion* (not only for Tryal as in *Jobs* caſe) but alſo for the Puniſhment of Sinners; hence we read of his being employed ſometimes by the Great God, as the *Executioner* of his juſt Revenges, in the Deſtruction of his and his Peoples Enemies; and thus he was among the *Egyptians* when the Lord plagued them, Pſal. 78. 49, 50. *By ſending Evil Angels among them. He ſpared not their Souls from Death, but gave them over to the Peſtilence.* Beſides, I may not inſiſt here, How *Satan* by wicked men his *Inſtruments* brings outward *Calamities*, *Sorrows*, *Pains*, and *Puniſhments* on the Bodies even of the Children of God; of whom as the Apoſtle declares the

World was not worthy, Heb. 11. 37, 38. *They Wandred in Sheep-skins and Goat-skins, in Dens and Caves of the Earth*, &c. by reason of the malicious Persecutions of wicked Tyrants, the *Instruments of Satan*, and who doubtless were *hurried* on by his Instigations. And surely what is said concerning *Casting into Prison*, is likewise true of other Afflictions, as *Scourgings*, or any Corporal Punishments for Righteousness sake. That though men are the *Actors*, yet it is the *Devil*, that shall Cast some into Prison, *Rev.* 2. 10. He is the principal *Instigator*, in all such Designs for the hurting the Bodies of men, when not permitted to proceed further, being willing to do all the *mischief* that he can, when he cannot do so much as he would: But

Thirdly, *Satan vents his Malice against the* very LIVES *of men, to cut them off and destroy them.* He is the *Prince* of Death, that hath the *Power of Death, Heb.* 2. 14. He is the DESTROYER of all *Life*, both *Spiritual* and *Corporal.* All his *Designs* against the Souls and Bodies of men, *terminate* here, even in the *Weakening* or *Extinguishing* of Life, and when he *touches* the life of the Body, he *aims* at the Life of the Soul: He it was that stirred up *Cain*, to Commit the first *Murder* in the World, when he slew *Abel* his Brother, for which

which he is ſaid to be of the *Wicked One*; 1 *Joh.* 3. 12. (*i. e.*) Acting from the ſame principle of *Enmity*: as if he were his very *Spawn* and *Offspring*. He it was that Raiſed a *wind*, that ſmote the Houſe where *Jobs* Sons and Daughters were, and ſlew them all, *Job* 1. 19. having permiſſion ſo to do, *verſe* 12. This ſame *Adverſary* it was, that ſtirred up *David* to Number the People, that ſo by diſpleaſing GOD, 70000 men might be cut off by the Peſtilence; 1 *Chron.* 21. 1. 2 *Sam.* 24. 15. This Deſign againſt the *Lives of Men*, the GRAND Deſtroyer hath been carrying on, from the beginning, by ſtirring up *Wars*, *Tumults*, *Inſurrections*, *Commotions* and *Confuſions*, amongſt People, Nations and Kingdoms, by which means *multitudes* of multitudes have fallen in the valley of Deſtruction, and gone down to the Congregation of the Dead; the *Devil* hath begotten *Pride*, *Pride* hath Created *Wars*, and Wars promoted *Slaughter*, and Deſtructions; ſo that it is the true *Mark* and *Character* of Satans Kingdom, that it is Eſtabliſhed, Supported, and Propogated by *Malice*, *Enmity*, *Wars*, *Blood*, *Slaughter*, and *Deſtruction* of Mankind.

PROPOSITION II.

That Satan *makes it his buſineſs to improve all*

all Opportunities and Advantages, to Exercise his Malice upon *the Children of Men.* He is an *indefatigable,* as well as an *implacable Enemy:* Thus he was willing to represent himself, as appears by his answer given to the GREAT GOD, when he inquired of him, *Job* 2. 2. *Whence comest thou? Satan said from going to and fro in the earth,* &c. (*i. e.*) Traversing the Earth, to spie out what *mischief* he could do, against the Inhabitants thereof. This is the Argument used by the Apostle *Peter,* 1 Pet. 5. 8. *Be sober,* (*i. e.*) be in a Holy Frame, to Attend all Duty; *Be vigilant,* (*i. e.*) be careful to avoid all that Sin which might betray you, *Because your Adversary the Devil goes about as a Roaring Lion, seeking whom he may Devour*; here note we his *strength,* a Lyon; his *Malice,* a Roaring Lion; his *Industry,* he goes about; his *End* and *Design* seeking whom he may devour: and he exerts his malice, either (1) *Immediately,* or (2) *Mediately*; Of each of these briefly.

1. *Immediately* and directly, Operating *in,* and *upon* the object by his own power and influence. And indeed his *Angelical Activity* is such, as doth render him capable to *Operate* far beyond Humane Power of Resistance, without any *Instrument* whatsoever, whensoever he

he hath obtained the Divine Permiſſion, and this he doth

1. Sometimes by *ſudden injections*, or ſuggeſtions working upon the corrupt principle, or Original Depravity that is in man. Thus *Satan* is ſaid to have *filled the heart of Ananias to Lye againſt the Holy Ghoſt*, Acts 5. 3.

2. Sometimes by *falſe Repreſentations* to the *Eyes*, or only to the *minds* of men, concerning things delightful to the Senſes: Of this kind was the Repreſentation of the *Kingdomes of the World* to our LORD *Jeſus Chriſt*, Mat. 4. 8. Some think it was in a Viſion, or *Illuſion*, ſome by *pointing* at the four quarters and in *words* relating the glory thereof; Doctor *Taylor* judgeth the *Devil* offered the *Images*, and Repreſentations of them all, *ſenſibly* and *actually*, in a ſtrange manner, making their Images appear to his *Senſes*, and not by viſion or *illuſion*, which did not ſo well agree to the *perfection* of Chriſt's mind. But Chriſt did indeed, ſee the Images and moſt glorious Repreſentations of the World and the Kingdoms thereof. And the better to perſwade him, that he ſaw the *things indeed*, he ſet him on an *exceeding High Mountain*; I do the rather conceive this to be the manner, becauſe men by *Art* can Repreſent to the *Senſes* in a Glaſs, the Lively

Lively Image of a perſon or thing, and *Satan* certainly can do it much more; and beſides, it ſeems hardly ſafe to believe, that the *Devil* was capable, to impoſe upon the *pure* and ſinleſs imagination of our LORD JESUS CHRIST, by any *Illuſion* whatſoever.

3. Sometimes by *Entring into*, and *Poſſeſſing the Soul of the Man*; bringing him unto *full* Submiſſion, and entire *Reſignation* to his Helliſh Deſigns; thus it is ſaid, *Satan entred into Judas*, Luk. 22. 3. that is *Totally* Enſlaved him to his *Authority* and direction. In this manner he Captivates the *whole Soul* in all its faculties by *ſeven* Spirits (*i. e.*) *Fullneſs of Devils*, *Luk.* 11. 26. And this may be, in thoſe that are not *Bodily* Poſſeſſed, and indeed is in a ſort, in all Unregenerate SINNERS, as 2 Timothy 2 26. *Who are taken Captive by him at his Will*; The Greek Word there uſed, ſignifies *to Hunt and Catch alive*. The man with all his *Faculties* and *Powers*, are at the Devils *Beck*; and Devoted to his Service.

Secondly, *Mediately by imploying ſome of mankind* or other *creatures*, and he frequently uſeth other *perſons* or *things*, that his Deſigns may be the more undiſcernable. Thus he uſed the *Serpent* in the firſt Temptation, *Gen.* 3. 1. Now when he uſeth *Mankind*, he ſeemeth to bring

bring in what he intends, in a way of *Familiar Converse* with us Mortals, that he may not be ſuſpected at the bottome of all. Hence he Contracts and *Indents* with *Witches* and *Wizzards*, that they ſhall be the Inſtruments by whom he may more ſecretly *Affect*, and *Afflict* the *Bodies* and *Minds* of others, and if he can prevail, upon thoſe that make a *Viſible Profeſſion*, it may be the better Covert to his *Diabolical Enterprizes*: And may the more readily *pervert* others to *Conſenting* unto his ſubjection. Thus in Tempters to any Wickedneſs, but in reference to the *preſent* occaſion, eſpecially in *Witches, Sorcerers, Diviners, &c.* So far as we can *look* into thoſe *Hellish Myſteries*, and *gueſs* at the Adminiſtration of that *Kingdom of Darkneſs*, we may learn that Witches make Witches, by perſwading one the other to *Subſcribe* to a Book, or Articles, *&c.* And the Devil, having them in this ſubjection, by their *Conſents*, he will uſe their *Bodies* and *Minds*, *Shapes* and Repreſentations, to *affright* and *Afflict* others, at his pleaſure, for the Propagation of his *Infernal Kingdom*, and accompliſhing his Deviſed *Miſchiefs*, to the *Souls*, *Bodies*, and *Lives* of the *Children* of men; yea, and of the *Children of* GOD too, ſo far as permitted and is poſſible.

PROPOSITION III.

The Covenant People of God, and those that would Devote themselves intirely to his Service, are the special objects of SATANS *Rage and Fury.*

He is the malicious Enemy of the Church of God, and of every Member thereof; and that on account of the *Kingdom* of Christ that is *established*, and the *Ordinances* of the LORD JESUS that are *celebrated* there; and the *benefits* that accrue to the *Souls* of men, by those *blessed* Institutions, for the *Translating* of them, from the *Power* of Satan unto the *Subjection* of the *Lord Jesus Christ*; the Redeemer of his People, and Head of his Church; hence when the Church is Resembled to a *Woman*, for Beauty of Holy Profession, *clothed with the Sun*, (*i. e.*) adorned with all Sanctifying *Gifts* and Saving *Graces* of the Spirit of GOD, shining with utmost brightness, of the *Faith* and *Order* of the Gospel, *Rev.* 12. 1. To a *Woman*, for *Tenderness* and Weakness. Yea, & to a *Woman*, for Fruitfulness, being *with Child and ready to be Delivered*, verse 2. Then do we find, the *Implacable Adversary* of Mankind Represented by a *Great Red-Dragon*, verse 3. *(ib.)* most formidable, both for his Power, a *Great* Dragon, and for his venomous Rage and Fury,

ry, A *Red* Dragon; and he is ſet forth, pouring out his Malice againſt her, in a fearful manner, *by a Flood out of his mouth*, verſe 15. And here we may note two things.

Firſt, *That the more ſolemnly, any Perſon or People are Devoted to God, and thence do ſhine with Luſtre of Holineſs, both of Heart and Life, the more vehemently doth he oppoſe, malign, and Perſecute them.* That which makes him ſo *malicious* againſt the Children of GOD, is his *accurſed Contrariety*, to the Image of GOD that is on *them*, and the Principle of Holineſs that is *in them*. So that the more *Beauty of Holineſs*, they hold forth in their Converſation, the more violently, and outragiouſly doth he *Oppoſe* them: A ſpecial Inſtance of this, we have in *Job*, concerning whom the Searcher of Hearts, did (before his afflictions) give this Teſtimony, that *he feared God, and eſchewed evil*, Job 1. 8. Upon the notice whereof, *Satan* ſet himſelf againſt him, to interrupt him *in*, and divert him *from*, that *Sincerity* and *Univerſality* of Obedience, by obtaining permiſſion to bring *Croſſes* and *Afflictions* upon him, in his *Eſtate* and *Children*, *chap.* 1. And finding him to be *conſtant* in his Reſolution, to Serve GOD Uprightly, according to the Teſtimnoy of GOD himſelf, *chap.* 2, 3. He pleads for a farther *Permiſſion*, againſt his Perſon, *chap.* 2. 5. And in the management of

his Designs, he did *Transform himself into an Angel of Light*, as the Apostle saith, 2 *Cor.* 11. 14. (*i. e.*) pretend to as much Holiness in outward appearance, as the best; hence when *the Sons of* GOD, *viz.* the *Angels*, the Eldest Sons of GOD by Creation, came to *present themselves before the Lord*, (*i. e.*) to pay their *Homage unto*, and to receive the *Commands* of their Soveraign LORD, *Satan came also among them*, *Job* 1. 6. Thus also by *Seducers*, and False Teachers; 2 *Cor.* 11. 13. he insinuates into the Society of the Adopted Children of GOD, in their most *Solemn* Aproaches to him, in *Sacred* Ordinances; endeavouring to look so like the *true Saints*, and Ministers of Christ, that if it were possible, *he would deceive the very Elect*, *Mat.* 24. 24. by his subtilty; for it is certain, he never works more like the *Prince of Darkness*, than when he looks most like an *Angel of Light*, and when he most pretends to Holiness; he then doth most *secretly*, and by consequence most *surely* undermine it, and those that *most Excel* in the Exercise thereof.

Secondly, *That the more eminent Service, or Office any person is employed IN, or called to the discharge Of, for the glory of GOD, and the good of his Church, the more violently doth* Satan *resist, withstand or oppose him.*

In this Context, we have *Joshua* who was *Ordained* to be the high-priest of GOD, a Repre-

sentative

ſentative of the whole People, whoſe Office it was, to *Offer Sacrifice* for their ſins, and to *Enter* into the *Holy place* once a year, with the Blood of Atonement, *Exod.* 30. 10. (being therein alſo a *Type of Chriſt*, the Great *High Prieſt* of his People) He ſtood before the *Angel*, or Meſſenger of the Covenant of the LORD to *attend* his *Duty*, and *diſcharge* his *Office*; and preſently the Devil or *Calumniator*, ſtands up to *accuſe*, and *Satan*, or the *Withſtander* to *reſiſt* him; yea, ſuch was the *Subtilty*, *Impudence* and *Enmity* of the Old *Serpent*, called the *Devil* and *Satan*, (all engaged againſt our Lord Jeſus Chriſt, the *Antitype* of *Joſhua*,) that no ſooner, was he explicitly *Ordained*, to the work he came into the World for, *Mat.* 3. 17. but immediately *Satan* ſets upon him to hinder him, and (if it had been poſſible) to make void the whole Deſign, *Mat.* 4. 1. to the 11 Thus alſo we find *Paul*, the Apoſtle of our Lord Jeſus Chriſt, (who was ſo *Laboriaus*, and *indefatigable*, in the Work of the Goſpel, 1 *Cor.* 15. 10. complaining of *Satans* putting *Impediments* or *Diſcouragements* in his way of coming to the *Theſſalonians*, 1 Theſ. 2. 18. *Wherefore we would have come unto you* (*even I* Paul) *once and again, but Satan hindred us*: partly by Perſecutions, raiſed againſt him, and the *Lying in wait of the Jews*, mentioned, *Acts* 20. 19. and again, *chap.* 23. 16. as a *Diſcouragement* to him, partly by Raiſing *Troubles* in other Churches, and thereby

finding

finding *Paul* other buſineſs, as an *Impediment* to his Serving them. Thus *Satan* ſtill is, and will be, the Oppoſer of the *Faithful* and *Fervent* Officers of the Church, to the end of the World; and ſo I paſs to the next Propoſition.

PROPOSITION IV.

That in all Satans Malicious Deſigns, and Operations, he is abſolutely Bounded and Limited, by the Power and Pleaſure of the Great and Everlaſting GOD, the LORD JEHOVAH.

That is the Title given to God the Father in our Text, and although many times particularly applyed to GOD the FATHER, yet is comprehenſive of all the Perſons in the *God-head*, and eſpecially, relating to the Execution of the Eternal Purpoſes of Grace, and Good Will to the Elect, for *Opera Trinitatis ad Extra, ſunt indiviſa & indiſtincta. Polan. Syn.* Here then are two of the Perſons in the *Ever Bleſſed Trinity*, mentioned, each under the Title of JEHOVAH in the *Hebrew*; whereby we are confirmed in the Doctrine of the Trinity; By JEHOVAH, the LORD the SON, making uſe of the Soveraign *Name* and *Authority*, of Jehovah the FATHER, *The Lord Rebuke thee* O Satan, *the Lord that hath Choſen Jeruſalem Rebuke thee.*

Now

Now Election, is *Primarily* ascribed, to the Eternal purpose, and Soveraign Pleasure, of *GOD the Father* In concurrence with *GOD* the *Son* & *GOD* the *Holy Ghost*, These Glorious Divine Persons, *Coequal*, *Coessential*, and *Coeternal* do hold *Satan*, in the chain of their absolute *power* and *soveraignty* being able at their pleasure, with a word of rebuke, to *remand* and *restrain*, yea totally to vanquish and suppress him, in his most outragious *efforts* of malice, against the Children of men, or servants of the *MOST HIGH GOD*. This is presented to us in that Expression used, in our Text, The *LORD REBUKE* thee the Hebrew word *GAGNAR* used here, signifies to rebuke, not only in *word* but *in Deed*; *Cum potestate Objurgare*, to rebuke with power, so as totally to *subdue*, and *suppress*, thus it is used, Ps. 9 : 6. *Thou hast rebuked the heathen*, (*i. e.*) suppressed their power, and rage, even to their utter destruction, as in the next words, *thou hast destroyed the wicked, and put out their name for ever*, the words then, *The Lord Rebuke thee*, Import.

First *Authority of Office, to reprove and rebuke*, *Titus* is directed, *Ch* 1 13. *Rebuke them sharply* (*i : e*) by vertue of thine Office Power and Authority thus their *Lord* and master, Rebuked the *Heat* and *Rashness* of his Disciples, *Luke* 9. 54, 55 *But he turned and rebuked them and said ye know not what manner of spirit ye are of.*

Secondly *Rebukeing* imports, putting to *shame*, in sense

enſe of *weakneſs* in arguеing, or diſputeing; *Jude*; 9. ---- *brought not raileing accuſation*; but made the *Grand Raiſer* aſhamed by ſaying the *LORD Rebuke thee*, or confound thee in thy Argument.

And (Thirdly) it imports *Checking and putting to ſilence*. Luk. 19. 39. *Maſter Rebuke thy Diſciples* (*i. e.*) put them to ſilence, Thus it belongs to the Soveraignty, of the bleſſed Jehovah, One God in Three Perſons with authority to *Rebuke Satan*, to *Shame* him in his accuſations, and to *Silence* his clamours, againſt the ſervants of God. And that will appear, if we conſider three things,

(First) *The Great God the Eternal Jehovah, did at firſt Create him by his Power*, He made him in a Glorious ſtate of *Happineſs*, and perfection of *Holyneſs*, in the beginning of time; when the innumerable company of Angels were made in and with the higheſt heavens, *to do his pleaſure* Pſ. 103. 20. 21. And although, the Apoſtate Angels, that fell by rebellion *are reſerved in Chains* &c. Jude ver. 6. Yet our Saviour tells the Devil Math. 4. 10. Thou ſhalt worſhip the Lord *thy God* &c. Therein not only teſtifying his own Son like ſubjection to God his Father, and ſtedfaſt, reſolution, to exalt his glory, againſt all manner of temptations, but alſo thereby, putting

ting Satan in mind, that even He & all other creatures, are bound to worship GOD, their Soveraign Lord and Maker and thence that the Devil ought to worship the Lord Jesus who was Truly and Essentially God his Creator. For surely he is even the Devils God by Creation, in which he was made a *glorious Angel*, but he made Himself by transgression an *horrible* Devil.

(Secondly) The Soveraign Power, of the Great God to rebuke Satan, appears, *In that he doth manage and over-rule all his motions and Operations, to serve his own most Holy Ends, and to advance his own glory in the winding up.* Angelical natures are very *active*, and as the *blessed Angels*, are very diligent in serving and glorifying GOD, and ministring *for the good of the heirs of salvation*, Hebr. 1. 14. So the *cursed Devils*, are full of subtile contrivances, malicious designs, and Diabolical operations, for the dishonour of GOD, the ruine of Mankind, and injuring the Heirs of Promise, to the uttermost of their Permission and Ability.

But what the wise man saith, wisely and truely concerning the *Devices* of man, is every way true of the *Designs* of *Satan*, Prov: 19: 21. *There are many devices in a mans heart, but the Counsel of the Lord it shall stand, (i. e.)* totally to *defeat* the accomplishment of them,

or to *over-rule* the iſſues, effects and conſequences of them to his own Glory. Thus the GREAT GOD, doth many times out-do *Satans Politicks*, and over-ſhootes him in his own bow, making that which he deſigned, as meanes to *Prevent* the good of the Church, appear to be a moſt proper medium to *promote* the benefit thereof, according to his *Bleſſed will* aud Counſel, who can ſay concerning his own *moſt Holy* Deſigns; and be as good as his word, in deſpight of *Men* and *Divels*, Iſa. 46: 10. *My counſel ſhall ſtand, And I will do all my pleaſure.* This will appear, if we conſider the *pernicious* deſigns, and *malicious* methods of *Satan*, in order to the Crucifixion of Our LORD JESUS, and the end he aimed at in his being cut off; and how in a ſtupendious manner; all was over-ruled, to accompliſh *Gods Eternal Purpoſes*, in the Salvation of his Elect.

Briefly then, The *Devil finding nothing in him*) (as our Saviour ſaith, John. 14. 30.) On which to fix any temptation, whereby he might ſtain him in his Holyneſs; or pervert him from his Obedience; but was totally overcome, and routed, in a Single conflict, with the *Captain of our Salvation*, Math: 4: 1, to, 11. He is reſolved to proſecute another deſign. even the taking away his bodily life, in order whereunto *He entred into Judas, Named Iſcariot one of the Twelve.* Luk. 22. 3. Who

3. Who preſently went and ſet himſelf to take opportunity, to betray him, Ver. 6. Then *Satan* ſtirred up, the *Envy* of the people, to deliver him to the Judgment, Math. 27. 18. Brought in *Two falſe Witneſſes* againſt him; Math. 26. 60 Moved *Herod*, and *Pontius* Pilate Gentiles, to condemn him, and therein gratify the *wicked people of Iſrael*, that were gathered together, Acts 4. 27. And (to compleat the *Diabolical Tragedy*) Inſtigated the people, with *wicked hands* to Crucify him. Acts 2. 23. And after his *Buryal*, they endeavour to prevent his *Riſing again*, or removal out of the Sepulcher (as they pretended) by ſetting a guard about it, rolling a *great ſtone* upon it, and *ſealing it* to make it unalterable; Math. 27. 66.. *&c.*

SATAN then had thus far *gained* the Point, & prevailed in his *Helliſh* deſigns, againſt the life of the *Man-CHRIST-JESUS*; yet in all this proceſs he had neither *broken* the Chaine by which the GREAT GOD holds him, nor could he (in the leaſt) *overſtraine* one linke thereof; nor yet deviate *one inch* from the methods determined, and traced out, by the *Purpoſe* of the *Eternal God* in any one ſtep or intreague, of this whole affaire: but in ſpight of all the *Malice*, *Power*, and *Policy*, of *EARTH* and *HELL*, it came to paſs in every particular paſſage thereof, As the *Hand* of *GOD* diſpoſed, in the Courſe of his Providence: According as his Counſel *fore-determined ſhould be done*, *Acts* 4: 27. 28. As alſo, *Acts* 2. 23

Hitherto we may obſerve, how *Satans plot* and project, ſeemed to be agreeable, (though againſt his will,) to the *purpoſe*, and Eternal Counſel of the *bleſſed* GOD: but in the ends and iſſues propoſed, Behold how vaſtly (even *Toto Cælo*) they differ! For inſtance, *Satans Deſign* herein was to cut off the *hopes* of the ſons of men, as to *Redemption* and Salvation by the *Man-Chriſt Jeſus*, 1. *Tim* 2: 5 That ſo the benefits of the *New-Covenant*, of which he was the *ONE*, and onely MEDIATOR, might utterly faile, and poor miſerable man, might again fall, *Fearfully*, *Fatally*, and *Irrecoverably*, *into the hands of the* LIVING GOD, Heb: 10, 31. And by the *Infinite weight*, of his vindictive Juſtice be cruſhed down to the *Nethermoſt Hell*: But on the other hand, GODS *deſigns* was far otherwiſe, even by the Deep *Humiliation*, and death of the Man Chriſt on the Croſs, to produce ſuch Effects as theſe, *Namely* that Man's *Redemption*, might be wrought out and *Finiſhed*, John 19, 30. *Peace made by the blood of his Croſs*, betwixt an offended God, and ſinful man. Epheſ: 2, 14, 16, Sinners *Redeemed from the Curſe of the Law*, by Chriſt's being *made a Curſe for them*, Gal. 3: 13: And be made *heirs of the bleſſing*, *ver.* 14 A number of loſt Soules, *bought with a price* from the Bondage of *Satan*, and Power of Sin, to be Inſtruments of Glorifying God, in their *Bodies* and *Spirits which are Gods*, 1 Cor. 6. 20.

In

In a word; that the Eternal Power and God-Head of the LORD JESUS, (*the Blessed Seed of the Woman*, according to his Humane Nature) might appear in a fatal wounding and *Bruising* the head of the *Old Serpent*, Gen. 3. 15. And a final Destruction of *Death*, and him that had the *Power of Death, that is the Devil*, Heb. 2. 14. And no less Eminent, is the Soveraign Wisdom and Power of God, in Over-ruling this *Tragical* Scene of *Diabolical* Malice, in the glorious Consequences thereof, *viz. Loosing the Pains of Death*, by which it was *impossible*, the LORD JESUS should be held, *Acts* 2. 24. *Raising* him from the dead, *verse* 32. That having Conquered *Death* and *Satan*; and Spoiled *Principalities and Powers, openly* Triumphing *over them*, Col. 2. He might appear to be the *Author of Eternal Salvation, to all them that obey him*, Heb. 5. 9. And having *humbled himself to death, even the Death of the Cross*, Phil. 2. 8. Might by GOD the FATHER, *be highly Exalted*, verse 11. And ascending on high, might *Lead Captivity Captive*, Psal. 68. 18. Ephes. 4. 8. And set down at the *Right hand of the Majesty on High*, Col. 3. 1. *Far above all Principalities and Powers*, Ephes. 1. 21. *Expecting, until all his Enemies be made his Foot-stool*, Heb. 10. 13. Until the day be come, in which he shall appear, *in Power and great Glory*, Mat. 24. 30. To Judge the *Quick and the Dead*

Dead, at his *Appearance and his Kingdom*, 2 Tim 4.1; *Thus Thus*; did the *Ever Bleſſed God*, Over-rule the *Grand Project* of the Old Serpent againſt the Saviour, and Salvation of his Elect, bringing his *miſchievous Devices*, upon his own pate, to his utter *amazement* and *Confuſion* for ever. And ſince the *Salvation of us All*, is ſo much concerned therein, this may excuſe my ſo free and large dilating upon Deſcription thereof. Thus is *Satan* under the limitations of Gods *Soveraignty* in all his Operations which yet farther appears.

Thirdly, In that *God will Judge and Sentence him at laſt, unto Eternal Puniſhment.* Satan is now but Gods *Inſtrument*, as all other Creatures are; and it is the *Property* of an Inſtrument, to be *abſolutely ſubſervient* to the Pleaſure of the principal *Agent*, or *Efficient*; when therefore the GREAT GOD hath uſed him for a while, to Serve his own moſt Holy Deſigns, in the world, by the *trying* of his People, and the *Judicial Blinding*, and hardening of *obſtinate* and *impenitent* Sinners unto their Eternal Deſtruction: When the day is come, in which he hath *Appointed to Judge the World by Jeſus Chriſt*, Acts 17. 31. Then ſhall that Old *Serpent*, called the *Devil* and *Satan*, be Judged, Sentenced, and Confined to thoſe *Everlaſting Torments Prepared for him*, and together with him, for all ſuch miſerable,

and

accurſed Souls as have here been *Deluded*, and *Enſnared* by him. As appears by that dreadful Definitive Sentence, that ſhall then be Pronounced, by the GREAT KING, in the day of his wrath, and Revelation of his Power *Mat* 25 : 41. *Go ye Curſed into Everlaſting burnings Prepared for the Devil and his Angels.* If therefore GOD *Created* him; *Over-rules* all his Operations; And ſhall at laſt *Judge him* to Eternal Deſtruction; then it will follow, he is alwayes abſolutely *bounded*, and *limited*, by the ſame Soveraignty of GOD, which ſets bounds to the Sea permitting it ſo far, *Hitherto ſhalt thou go*, and prohibiting it from going any farther, *and here ſhall thy proud Waves be ſtayed*, Iob 48: 11. The like limitations *Satan* had, in his permiſſion concerning *Job*, as in Chap. 1. 12. & 2 : 6. And he could in *no degree*, exceed the limits of Gods *Power* and *Peaſure*, notwithſtanding all his Malicious Inclinations thereunto.

V. PROPOSITION.

That *Whenſoever, God hath declared a perſon or people, to be in Covenant with him, as the Objects of his ſpecial mercy and favour, he will effectually and ſhortly, ſuppreſs the malice of Satan, however vioently engaged againſt them.*

To

To Explaine this Propoſition, we may conſider the Arguments uſed in the Text, to *Repreſs* Satan's importunity, and *Magnify* God's Mercy, which are Twofold,

Firſt; *God's Free Love, ſet on them from Eternity, in* that expreſſion, *The LORD that hath choſen Jeruſalem.* &c.

Secondly *His particular favour, in delivering Joſhua and them, from the Babyloniſh Captivity.* Is not this a Brand pluckt out of the Fire? Of each of theſe a few words.

Firſt; *Gods free love from Eternity, placed on his Covenant people.* The Lord that hath choſen Jeruſalem &c. God at the firſt, choſe the ſeed of *Abraham, Iſaac and Jacob,* to be a people to himſelf, above all the nations of the earth, Pſal. 105. 6. And *avouched* them to be *His peculiar people,* Deut. 26. 18. He choſe the land of *Judea,* to be the place of their abode; and there he choſe the City *Jeruſalem,* or the *viſion* of *peace,* as the name ſignifies, in which his people might enjoy *peace* and quietneſs; after their *travels, toils* and *troubles* in the wilderneſs, where the *Thrones of Judgment* were eſtabliſhed, Pſal. 122. 5. Where alſo the *Temple* was builded, & the *Worſhip* and *Ordinances* of GOD, Celebrated, and the tokens of Gods preſence were placed. So that audience, and acceptance of prayers, might be expected, when offered *towards this City and Houſe,* 1 Kings 8. 44. Hence by a *Metonymie* of the City, put for the

the inhabitants, it notes the people of Jeruſalem, and by a *Senecdoche* of the part for the whole, implies that whole people which was in Covenant with GOD in thoſe days, which did alſo figuratively repreſent, the Evangelical Church, the Heavenly Jeruſalem, *Heb.* 12. 22. Now Chooſing is an act of freedom and Liberty in God; and a Teſtimony of Love and Mercy, to ſuch as are choſen; By which he is inclined to help them in Miſery.

Secondly HIS particular favour, in delivering *Joſhua* and them, from the Babyloniſh Captivity *is not this a brand* &c. Where GOD hath begun to ſhew ſpecial favour, he will compleat it, in oppoſition to *Earth* and *Hell*. As he ſaid ſo the Lords people find it, *God is not a man that he ſhould lye*, Numbers 23. 19. (*i. e.*) as to his *promiſe*, nor that he ſhould fail in his *Providence*, to carry on thoſe works, in which he hath made ſuch bleſſed beginnings, *is not this a brand pluckt out* &c. (*i. e.*) with an holy pitty *reſolved*, when all on a light fire, now CHRIST is brought in, uſing this argument in his *Interceſſion* for his people, who in imitation of him may alſo *uſe it* for themſelves, and it ſeems thus to be framed (*qs. d.*) KNOW O *Satan*, GOD the FATHER, hath begun to own *Joſhua* and the *People*, in their deliverance *in part*, and that may encourage them to expect all that *remains*, for the LORD will

perfect what concerns them; and will not *forsake the works of his own hands, because his mercies endure for ever*, Psal. 138. 8. The force of a gument then, for clearing the Propoſition lyes in theſe two aſſertions.

First, GOD in chooſing *of* and covenanting *with* a Perſon or People, doth engage all His *Glorious Attributes*, for their good as the matter doth require. When he Declareth he will be their GOD, all his *Sufficiency* and *Efficiency*, is for them, (*i. e.*) to the utmoſt of what he hath Engaged by Covenant: hence his *Negative*, *Poſitive*, and *Relative* Attributes, do Recommendation as a proper Object of Faith, for *Preſent help* to his People in *time of Trouble*, Pſal. 46. 1. So that humble *Reminding* him of his Covenant, doth in its own Nature *prevail* with him to exert His *Wiſdom*, *Power*, *Goodneſs*, *Truth* and *Faithfulneſs*, &c. in a proportionable degree, to *Relieve the Diſtreſſed*, as their occaſion doth or may require: For *He Remembred his Covenant, and Repented according to the multitude of his Mercies*, Pſal. 106. 45.

Secondly, Where GOD *hath given ſome Experience of his* Mercy, *it is to be uſed as argument to prevail with Him, for what we may further ſtand in need of.* Thus in the Text, *Joſhua* is as a Brand pluckt out of the Fire, and therefore may *depend* on it, to be Eſtabliſhed in the *Prieſthood*, and owned accordingly. Thus then

then the ſcope of the Propoſition is cleared up, *viz.* When God hath taken a perſon or people into Covenant, and ſhewed them ſpecial Favour, *The Gates of Hell* (as our Saviour ſaith, Mat. 16. 18.) *ſhall never prevail againſt them.* Laſtly,

PROPOSITION VI.

The Great GOD, doth manage all his Deſigns of Mercy to his People, under the Goſpel Diſpenſation, in and through the Mediator. The very *Tenure* of the Goſpel Covenant, is ſuch; and the Termes thereof, are ſo *Methodized* as to introduce a neceſſity of depending on the *Mediator.* The whole Tranſaction of the *Goſpel Covenant,* betwixt the GREAT GOD, and Fallen Man, is by the *Mediator*; hence it is on better Termes, than the Covenant of Works, Heb. 8. 6. Under the New Covenant, all Addreſſes *to* God, are by the Mediator, *Heb.* 4. 15, 16. and all Communications of Grace *from* God, are by the Mediator, *Joh.* 1. 16. Here then three things are briefly to be conſidered.

Firſt, JESUS CHRIST *is appointed, according to the method of the Covenant of Grace, to be the Only Mediator betwixt God and Man,* 1 *Tim.* 2. 5. *For there is* ONE GOD, *and* ONE MEDIATOR, *betwixt* GOD *and Man, the Man* Chriſt Jeſus.

Jesus. And He is, the *Mediator of the New Covenant*, Heb. 12. 24. To his *Mediatorial Office*, is to be referred; His *Intercession* with GOD *the* FATHER, for all Good to his Elect; which he *ever Liveth* to Discharge, *Heb.* 7. 25. By *Him* our Prayers *Ascend* to GOD, *Heb.* 4. 14. By *Him* all Answers of Grace from GOD *Descend* to us. Hence he promiseth, *Whatsoever ye shall ask the Father in my Name, he will give it*, Joh. 16. 23.

Secondly, In the Management of this Office, He is invested with *Kingly Power*. He is a KING for *Dignity*, Psal. 2. 6. A KING for *Authority* of Government: KING OF KINGS *and* LORD OF LORDS, *Rev.* 19. 16. *A King for Judgment*, All Judgment is *Committed* unto Him, *John* 5. 22. And it shall finally be *Managed* by him, *Mat.* 25. 34. & 41.

Thirdly, *It is one special Administration of* CHRISTS Mediatorial Kingdom, to *Oppose, Suppress*, and *Destroy, the Kingdom and Power of* Satan, *that Grand Enemy of the Souls, and Salvation of men.* Betwixt CHRISTS Kingdom, and *Satans* Kingdom, there is a direct *Contrariety* and Opposition: Now *Contraries* do mutually endeavour to *Overcome* each other, and bring them to nought. Hence when CHRISTS Kingdom goes up, *Satans* must go down; On this special Errand, our Saviour is said to come into the World: *For this the*

the Son of God was manifested, that he might destroy the works of the Devil, 1 John 3. 8. He was Incarnate, not only to *Oppose* his most *secret Insinuations* and Temptations; but to *Over-power* his most *violent motions*, and hostile Invasions, when he ruffles in the Titles of the *God of this World*; 2 Cor. 4. 4. And the *Prince* of this World, who is by CHRIST *Dismantled* of his Dignity, and *Cast out* of all his Power and Dominion, which he had over the Children of men, *John* 12. 31. The reason is, by CHRIST'S Execution of His *Kingly Office* in Heaven, Satans Power is *Suppressed*, and the *Prince of this World is judged*, John 16. 8. (*i. e.*) *Condemned* to Lose all his Authority, that His Kingdom may be no more; such then was and is the *Divine Authority* and Power of CHRIST-MEDIATOR, that he could have *Rebuked*, and totally *Vanquished* Satan by his own Power, *Who is over all God blessed for ever*, Rom. 9. 5. But was pleased rather, to *Magnify* his Mediatorial Capacity, presenting it to us, as a blessed *Rule* to direct us in our Addresses to GOD; The Name and Merits of the LORD JESUS, being so acceptable with the FATHER, because every way corresponding with his Designs of Grace to the Souls of men Revealed in the Gospel.

The

The APPLICATION of this Doctrine to our ſelves remains now to be Attended.

USE I.

And Firſt, *Let it be for ſolemn WARNING, and awakening, to all of us that are before the Lord at this time, and to all other of this whole people, who ſhall come to the knowledge, of theſe direful Operations of Satan, which the* HOLY GOD *hath permitted in the midſt of us.*

The LORD doth terrible things amongſt us, by lengthening the Chain of the *Roaring Lyon*, in an Extraordinary manner; ſo that the *Devil is come down in great wrath*, Rev. 12. 12. Endeavouring to ſet up his *Kingdom*, and by Racking Torments on the Bodies, and Affrighting Repreſentations to the Minds of many amongſt us, to Force and Fright them, to become his ſubjects. I may well ſay then, in the words of the Prophet; Micah, 6. 9. *The Lords voice cryeth to the City*, and to the Country alſo, with an unuſual and amazing loudneſs, *and the Man of Wiſdom* (or Subſtance) *will ſee his Name: Hear Ye the Rod, and who hath appointed it.* Surely it warns us, to *awaken* out of all ſleep, of *Security* or *Stupidity*; to ariſe, and take our Bibles, turn to, and learn that leſſon, not by

Rote

Rote only, but by *Heart.* 1 Pet. 5. 8. *Be* SOBER, *be* VIGILANT; *becauſe your adverſary the Devil, goes about as a* ROARING LYON *ſeeking whom* amongſt you he may *diſtreſs, delude, and devour.* And let this warning have ſuitable Impreſſions on us all.

First, according to our Spiritual State, reſpecting our *Regeneracy*, or *Unregeneracy*: And therefore.

1. Let *Regenerate Souls*, that are in good hope of their Intereſt in GOD, and his Covenant, ſtir up themſelves to *Confirm* and *Improve*, *that Intereſt to the uttermoſt.* Under ſhaking diſpenſations, we ſhould take the faſter hold of GOD by Faith, and cleave the cloſer to him, that *Satan* may not, by any of his Devices or Operations, draw us from our ſtedfaſtneſs, of hope, and dependance, on the *God* of our Salvation. We would hope we are Intereſted in the Everlaſting Covenant of GOD, and delivered from the *Raging* Tyranny of the *Roaring* Lyon. It is good to be ſure, and too ſure we cannot be at any time, much leſs at ſuch a time as this: That it may appear before *Angels* and *Men*, that we are choſen unto Salvation, by the GOD of *Jeruſalem*, & are accordingly *devoted* to him, and to his ſervice in an *Unviolable Covenant*, againſt which the gates of *Hell* ſhall never have any power. And the clearing up that we are in Covenant with GOD, is a Soveraign *Antidote*, againſt

gainst all attempts of *Satan*, to bring us into Covenant *with* him, or Subjection *to* him. And in order to this let us be Awakened.

First, *To put our selves, upon faithful and thorow* Tryal *and* examination, *what hath bin amiss.* We all, even the best of us, have by sin a hand and share, in *Provoking* God thus to let *Satan loose*, in an unusual manner, WHO *can say he is clean?* This is a time then, for *Solemn self-examination.*

In this time of sore affliction, there should be great *Searchings of heart*, as there was for the *Divisions of Reuben*; Judges 5: 16. GOD is a GOD of Wisdome, A *Righteous* & *Holy* GOD, and he never afflicts the people of his Covenant without a *Cause*, and *that Cause* is always Just: We should go, as far as we can in the search, by the light of conscience, conducted by the *Rule* of the word, and when we can go no farther, we should *pray* the prayer of Job; chap. 10, 2. *Do not condemn me; shew me wherefore thou Contendest with me.* Yet was he Upright, and (even in God's account;) One that feared GOD, and eschewed evil, Ch 1: 8. The Like prayer *David* makes, Ps; 139: 23, 24. *Search me* O *GOD, and know my Heart, try me and know my thoughts. And see if there be any wicked way in me* &c. These malicious operations of *Satan*, are the sorest afflictions can befal a person or people: And if under

under the Conſideration of *Grievous* Calamities, upon the People of GOD, the Nations round about, will *inquire* with amazement *after the Cauſe*: Then ſurely the People themſelves, ought ſtrictly to Examine, as *Deut.* 29. 24. --*What meaneth the Heat of this great Anger?* And to the making this Improvement of remarkable Afflictions, we are *directed* by the Example of the *Church*, Lam. 3. 40. *Let us Search and Try our Ways, and Turn again unto the Lord.* Which leads to the ſecond thing.

2. Add then to the former, *True and unfeigned Reformation, of whatſoever appears to be the Provoking Evils, we fall into.* He or they that to *Serious Examination*, (which muſt be ſuppoſed to include *Hearty Confeſſion* of what hath been amiſs) Adds *thorow Reformation*, may only hope to obtain Pardoning Mercy at the Hand of God, *Prov.* 28. 13 And may it not be ſaid, even to the *Pureſt Churches*, as he ſaid to them, 2 *Chron.* 28. 10. *but are there not with you, even with you Sins againſt the* LORD *your God.* And certainly, no *Provokings* are ſo abhorred of the Lord, as thoſe of *his Sons* and *Daughters*, *Deut.* 32. 19. This Returning and Reforming then, is the Duty *Required* of, and *Preſſed* upon *Iſrael*, or the Viſible Covenant People of God, when by ſin they had *departed* from him, Hoſea 14. 1. O ISRAEL, *Return unto the Lord thy God, for*

thou hast fallen by thine Iniquity. Hence the neglect of this Returning, in those that are under many and great Afflictions, is very displeasing unto God, *Amos* 4. 11. *And ye were as a Fire-brand pluckt out of the Burning, yet have ye not returned unto me, saith the Lord.* Insomuch, that *obstinate persisting*, in the neglect of it, after *frequent Warnings*, provokes the Lord, to punish those that are guilty thereof, *seven and seven times more*, Lev. 26. 23, 24. If we would then, *avoid* the displeasure, and *obtain* the Covenant Favour of GOD, we must both in Profession, and practice, fall in with the Example, of the formerly Degenerous, but afterwards Reformed *Ephraim*, *Jer.* 31. 18, 19. *Turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was Turned, I Repented, and after that I was Instructed, I smote upon my Thigh*, &c. Then, and not till then, will the *Bowels of the LORD, be turned within him, and his Repentings kindled together for us.* Now that our Reformation may be unto Divine Acceptation, it must be,

First *Personal* and particular, (*in universalibus latet dolus*) We commonly say, *that which is every Bodies work, is no Bodies work.* Every one is guilty, in the *Provocation*, and therefore every one should apply themselves to *Reformation.* Every one of us should for our selves to do our *own Duty*, and Repent of our *own Sin.*

There

There is an inclination in the best, to Charge the *Sins of others*, as the procuring cause of GODS Judgments and to reflect severely on the *Pride*, *Lukewarmness*, *Covetousness*, *Contention*, *Intemperance*, and *Uneven Conversation* of others; but we can hardly be brought, to smite upon our *own Breast*, and say, *What have I done?* Unless we be, in particular *Charged*, and *Convicted*, as *David* was by the Prophet *Nathan*, in the 2 *Sam.* 12. 7. *Thou art the man*. Thou art he (*q. d.*) that art concerned in this Provocation by thy Transgression.

Secondly, *Reformation*, (by which we may clear up, that we are the Covenant People of God) must be *Universal*. We must turn from *all* and *every* sin which hath been *Committed*, and apply our selves to the *discharge* of *every* Duty, which hath been *neglected*. We must have no sinful Reserves, as he, 2 *Kings* 5. 18. *In this thing pardon thy Servant*, &c. He was Convicted it was a *Sin*, that needed *Pardon*, and yet would fain be Excused in the Commission thereof. Thus *Junius*, and *Trem.* and the *Dutch* Annotators Translate it, and *Pisc.* Interprets it of his desire to continue in that Office, which he could not with good Conscience discharge. Though some Learned and Judicious understand it as a craving of pardon for what he had therein done amiss in time past. In short so far as we are guil-

ty of *Reservations* in our Reformation so far will there remain a *Cloud* upon the Evidences of our *Covenant Interest* in GOD *that hath Chosen Jerusalem.* This to Regenerate Souls. Secondly then

Let *Unregenerate sinners, be* warned *and* awakned, to *get out of that miserable state of sin, and consequently of subjection to Satan,* (*That* Tyrannical, Implacable, and Indefatigable, Enemy of *souls*) *in which you are.* O break off your sins by repentance, and your Iniquities by a saving closure with the LORD JESUS CHRIST, for *Justification, Sanctification* & *Salvation,* That ye may be delivered, from the power, and dominion of *Satan,* under which you are ensnared, to do his will, although utterly cross to the will of GOD, and may be *translated,* into the Kingdom of the Lord Jesus; the *Dear Son of God,* and Blessed Saviour of the souls of men Col: 1. 13. Being by infinite mercy, *recovered* out of the snare of the Devil, who are (*now*) taken Captive by him at his will. 2 Tim: 2, 26. *Awake, Awake* then, I beseech you, and remain no longer under the Dominion of that *Prince of Cruelty* and malice, whose Tyrannical Fury, we see thus exerted, against the *Bodies* and *Minds* of these afflicted persons. Surely no Sinner in this Congregation, who is *sensible* of his Bondage to *Satan,* that cruel (and worse than Egyptian) *Task-master,*

ter, and *Tyrant*, can be willing, to continue quietly, in ſubjection to him one day or hour longer. Thus much in reſpect of the Spiritual State of men.

Secondly This *warning* is directed to all *manner of perſons*, according to their condition of life, both in *civil* and *ſacred* Order: Both *High* and *Low*, *Rich* and *Poor*, *Old* and *Young*, *Bond* and *Free*. O let the obſervation, of theſe amazing diſpenſations of GODS unuſual and ſtrange providence, *quicken* us to our *Duty* in ſuch a time as this, in our reſpective *Places* and *Stations*, *Relations*, and *Capacities*. The GREAT GOD, hath done ſuch things amongſt us, as *do make the ears of thoſe that hear them to tingle*; *Jer.* 1, 3. and ſerious ſoules, are at a *loſs* to what theſe things *may grow*; and what we ſhall find to be the end, of this dreadfull viſitation, in the permiſſion whereof the *provoked* GOD *as a Lyon hath roared*; *who can but Fear? The LORD hath ſpoken, who can but* Prophecy? Amos 3: 8. The Loud *Trumpet* of God, in this thundring providence, is *Blown in the City*, and the Echo of it, is heard throughout the *Country*, ſurely then, the *People* muſt, and ought to be afraid, Amos 3: 6.

USE II.

Let it be for DEEP HUMILIATION, to the

the people of this place which is in special under the influence of this Fearful Judgment of GOD. The *Lord* doth at this day, manage a great controversy with you, to the astonishment of your selves and others. You are therefore, to be deeply humbled, and sit in the dust Considering.

First, *The signal hand of God, in singling out this place, this poor Village, for the first seat of Satans Tyranny*, and to make it (as 'twere) the Rendezvous of Devils, where they *Muster* their infernal forces appearing to the afflicted, as coming Armed, to carry on their malicious designs, against the Bodies, and if God in mercy prevent not, against the Souls of many in this place. *Great Afflictions*, attended with Remarkable circumstances, do surely call for, more then ordinary degrees of Humiliation

But Secondly be Humbled also, *That so many Members of this Church, of the* LORD JESUS CHRIST, *should be under the influences of Satans malice, in these his Operations*; some as the Objects of his Tyranny, on their Bodies to that degree of *distress*, which none can be sensible of, but those that see and feel it, who are in the mean time also, sorely distressed in their minds, by frightful Representations, made by the *Devils* unto them. Other professors, & visible Members of this Church, are under the awful *accusations*, and imputations, of being the *Instruments* of *Satan* in

in his miſchievous actings. It cannot but be matter of deep humiliation, to ſuch as are Innocent, that the Righteous and Holy GOD, ſhould permit them to be named, in ſuch pernicious and unheard of practices, and not only ſo, but that HE who cannot but do right, ſhould ſuffer the ſtain of ſuſpected Guilt, to be as it were *Rubbed on*, and *Soaked in*, by many ſore and amazing circumſtances; and it is matter of ſoul abaſement, to all that are in the Bond of GODS Holy Covenant in this place, that *Satans* ſeat ſhould be amongſt them, where he attempts to ſet up *his* Kingdom, in Oppoſition to *Chriſts* Kingdom, and to take ſome of the Viſible Subjects of our LORD JESUS, and uſe at leaſt their ſhapes and appearances, inſtrumentally, to *Afflict and Torture*, other Viſible Subjects of the ſame Kingdom. Surely his deſign is, that CHRISTS Kingdom, may be *divided againſt it ſelf*, that being thereby weakned, he may the better takeOpportunity to ſet up his own *accurſed powers* and Dominions. It calls aloud then, to all in this place, in the Name of the Bleſſed JESUS and words of his Holy Apoſtle; 1 Pet. 5: 6. *Humble yourſelves, under the mighty hand of God*, thus lift up in the midſt of you, *and he ſhall exalt, ſave, and deliver you, in due time.*

USE

USE III.

It is matter of *TERROR, Amazement*, and *Aſtoniſhment, to all ſuch wretched Souls* (if there be any here in the Congregation, (and God of his Infinite mercy grant that none of you may ever be found ſuch) *as have given up their* Names, *and* Souls, *to the Devil*: who by Covenant *explicite or implicite*, have bound themſelvs to be his Slaves and Drudges, conſenting to be inſtruments, in whoſe ſhapes, he may Torment and Afflict their Fellow-Creatures (even of their *own kind*,) to the amazing and aſtoniſhing of the ſtanders by.

I would hope, I might have ſpared this Uſe, but I deſire (by Divine aſſiſtance) to declare the whole Counſel of God; and if it come not as *Conviction* where it is ſo, it may ſerve for *Warning*, that it may *never* be ſo: For it is a moſt dreadful thing to conſider, that any ſhould change the *ſervice* of GOD, for the *ſervice* of the *Devil*, the worſhip of the *Bleſſed* GOD for the worſhip of the *curſed Enemy*, of GOD and *Man*. But Oh! (which is yet a Thouſand times worſe) how ſhall I name it? If any that are in the *Viſible Covenant* of God, ſhould break that covenant, and make a *League with Satan*, if any that have ſet *down* and *eat* at CHRISTS Table ſhould ſo lift up their *Heel againſt him*, as

as to have *Fellowſhip at the Table of Devils*; and (as it hath been repreſented to ſome of the Afflicted) *Eat* of the Bread, and *Drink* of the Wine, that *Satan hath mingled*. Surely if this be ſo, the *Poet* is in the right; *Audax omnia perpeti, Gens Humana ruit, per vetitum nefas.* Audacious Mortals are grown to a fearful height of Impiety. And we muſt cry out in Scripture Language, and, that *Emphatical* Apoſtrophe of the *Prophet Jeremy*; chap. 2. 12. *Be aſtoniſhed O ye Heavens at this, and be horribly afraid; be ye very Deſolate, ſaith the Lord.* Now Terrors may juſtly ſeiz upon thoſe, that have ſo done, on theſe accounts.

Firſt, *All Mankind is now (as well by Gods Authority, as their own Intereſt) ſet againſt you.* You have proclaimed your ſelves *Mortal Enemies* to all men, and they cannot but *mortally hate* and abominate you. If you are in League with *the* DESTROYER, what is ſaid of *Iſhmael* is true, not only of Satan, but alſo of you, *Gen.* 16. 12. *His Hand will be againſt every man and every mans hand againſt him*: So every mans hand is, and will be againſt you, to *accuſe, condemn, deſtroy* and *cut you off*, from the Land of the Living, The *Enmity* that God in juſt Judgment placed, betwixt the *Old Serpent* and the *Woman*, and betwixt her Seed, and his Seed, *Gen.* 3. 15. *is improved to the height* a-

gainst you, as you *Stand*, *Look* and *Act*, like your *Father* and *Party* the Devil.

2. If you have been guilty of such Impiety, *The Prayers of the People of God, are against you in that account.* It is their Duty to Pray daily, that Satans Kingdom may be *Suppressed*, *Weakened*, *brought down*, and at last totally *Destroyed*; hence that all Abetters, Subjects, Defenders and Promoters thereof, may be utterly *Crushed* and *Confounded*. They are commanded, to Suppress that *Kindness* and Compassion, that in their *Sacred Addresses*, they bear unto you (as those of their own Kind, and framed out of the *same mould*) saying with one consent, as the *Royal Prophet* did against his malicious Enemies, (*the Instruments of Satan*) Psal. 109. 6. *Set thou a wicked man over him, and let Satan stand at his Right-hand* (*i. e.*) to *withstand* all that is for his good, and *promote* all that is for his hurt, and vers. 7. *When he is Judged, let him be Condemned, and let his Prayer become Sin.* What a miserable condition must they be in, who have all the Faithful, that have Interest in Heaven thus engaged against them? But

Thirdly, If this seems a light thing KNOW, That *if you are in Covenant with* the Devil, *the Intercession of the BLESSED JESUS is against you*, for your Contract with his *Grand Implacable Enemy*. His *Prayer* is for the Subduing

ing of *Satans Power* and *Kingdom*, and the *utter Confounding* of all his Instruments. He is Exalted at the *Right hand of* GOD, to make Intercession for his Elect, as also expecting, till all his *Enemies* (and such are all the [illegible] *Subjects* and *Vassals* of Satan) be made [illegible] *stool* (*i. e.*) put to *shame*, and Everlasting *Contempt*, Psal. 110. 1. Heb. 10. 13. [illegible] Text, He Intercedes with GOD the [illegible] for *Joshua* and the People, against [illegible] all his Powers and Instruments. [illegible] LORD (*i. e.*) The INTERCESSOR [illegible] unto *Satan, the Lord Rebuke thee*, &c.

Lastly, If it be so, *Then the* GREAT [illegible] *set against you*. The Omnipotent [illegible] One *God* in three Persons, *FATHER* [illegible] *HOLY GHOST* in their Several [illegible] tions, and all their *Divine Attributes*, are [illegible] against you: as it hath been [illegible] *would*, they are against *Satan*: even so [illegible] you are his *Ofspring*, *Officers*, *Instruments*, of mischiefs, cruelty, murther &c. *Against you*. You justify the *Old Subjection*, made by our [illegible] Parents in the *Transgression*, of themselves (and *for* theirs) to the *Dominion* of *Satan*, and shew, that if it were to be done again you would do the same. Therefore *KNOW YEE*, that are guilty of such *Monstrous* Iniquity, That since you are the *People*, that have no *more* understanding, than to *forsake* the Covenant of your God, to *enter*

into Covenant with *Satan*; *He that made you, will not ſave you, and he that formed you will ſhew you no favour*, Iſa. 27. 11. And ſo you are utterly undone for ever, unleſs by the Infinite Power and Mercy of GOD, you are reſcued out of the *horrible Pit*, and ſnare of THE *Deſtroyer*. Be aſſured, that although you ſhould now Evade, the *Condemnation* of mans Judgment, and eſcape a *violent death* by the Hand of Juſtice: Yet unleſs God ſhall give you Repentance, (which we heartily pray for) there is a day coming, when the *Secrets of all Hearts ſhall be Revealed by* JESUS CHRIST, Rom. 2. 16. *Then, Then your ſin will find you out*; and you ſhall be puniſhed with *Everlaſting Deſtruction*, from the Preſence of the LORD, and Doomed to thoſe *Endleſs, Eaſeleſs* and *Remedileſs* Torments, *Prepared for the Devil and his Angels*, *Mat.* 25. 41.

The Reverend Mr. Simmes, *ſome time ſince Miniſter of this Country, coming into Priſon to a Condemned Witch; though he knew her not, yet ſhe took knowledge of him, and ſaid,* O *Mr.* Simmes, *I remember a Text you Preached on in* England *Twenty Four Years ſince, from thoſe words,* Your Sin will find you out, *for I find it to be true in mine own caſe.*

USE IV.

Let it be for CAUTION *to all of us that are before*

before the Lord: As ever we would prevaile with God, to prevent the ſpreading of this ſore affliction. and to rebuke Satan for us; Let us *take heed of ſideing with, or giving place unto, the Divel* Epheſ. 4: 27 *Neither give place to the Devil*, yield no ſubjection to him *no not for an hour* Thus we may be ſaid to do in generall, when we give way volantarily, to the Commiſſion of any ſin, he that *Committeth* ſin (i: e) ſinneth *ſciens volens*, wittingly, and willingly, *is of the Divel*, 1 John 3: 8. (i: e) *Joynes* with him in his rebellion againſt GOD, hence the more there is, of a Man's ſoule in ſin, the more he is rendred like *Satan*, who will nothing but ſin from the beginning. Hee *gratifies* the Devil, becauſe the man appears *Captivated* by that ſin, hence ſo far as the Regenerate fall into *known ſin*, they pleaſe the *Devil*, and are (*in a ſort*) guilty of *yielding* to him, and *ſideing* with him.

And we do eſpecially, give place to him by theſe ſins.

Firſt, *By giving way unto ſinfull and unruly Paſſions, ſuch as Envy, Malice, or Hatred of our Neighbours and Brethren.* Theſe Devil like, corrupted paſſions, are *contrary unto*, and do endanger the letting *out of, the life of grace* and Holyneſs; and letting in *Satan* and his *Temptations*, yea he generally, comes into the ſoul at theſe *Doors*, to captivate any perſon to the horrid ſin of *Covenanting* with him. Theſe are greedy and *inſatiable* Paſſi-

ons

ons, that ſtrike at the being as well as the good of the Object, and to gratify theſe, many have been *Overcome* by *Satans* temptations, ſo that (as the wiſe man ſaith in another caſe) *He hath Wounded, yea many ſtrong men have been ſlain by him*, *Prov*: 7: 26. And as for you of this place, you may do well *Seriouſly to Examine*, whether the LORD hath not in Righteous Judgment ſent this *Fire* of his Holy diſpleaſure, to put out ſome *Fires* of Contention, that have been amongſt you by which the *Fruits of the Spirit* Gal. 5. 22. Have been (*as I may ſay*) much Blaſted, and the Fruits of the Fleſh Cherished to maturity, ſo as to threaten the *Choaking* of all that is good, with the *Principles* thereof; through the Malice of your *Adverſary the Devil*, who is now come down among you, with open mouth as a *Roaring Lyon to devour you*: by ſetting you one againſt another with earneſtneſs, *He ſows diſcord* amongſt bretheren both in *Civil* and *Sacred* Order Prov. 6. 19. Stirring them up to *bite* and *devour* one another, that *they may be conſumed one of another*, Gal: 5. 15. Upon this ground the Apoſtle brings in this Caution Epheſ. 4. 26. *Let not the Sun go down upon your wrath, Neither give place to the Devil.* Inveterate *Anger* and ill-will, *makes way* for the Devil, and *gives place* to him. And the ſame we do

Secondly *By uſing indirect means to prevent or remove this affliction; and trying unwarrantable pro-*

projects, to reveal Secrets, or discover future events. When persons have been under long exercise, those about them are very desirous, to relieve them out of, or prevent those grievous fits, of Diabolical tortures, with which they are distressed. And hence do not consider the Efficacy or Tendency of those things they use. I call such *indirect means*, as being duely observed, cannot be found to have any *Natural* or *Physical* virtue in them, to produce the *Desired Effect* of themselves: Nor yet have any warrant from the word of GOD, which if they had; ought to be believed and depended upon, to produce the *Effect* for which they were *Instituted*; tho' never so mean in their own nature. Because the *Power* of the GREAT GOD, is engaged, to uphold the decisive influence of his own instituted means, as we find in the *bitter water which caused the curse*, Num: 5: 17. which was onely compounded, of *Holy Water* (or common water set apart unto sacred use) *and the dust of the floor of the Sanctuary*; This we may imagine had not any physical influence in its own nature, proportionable, to such a *strange effect* or consequence, as was in that case appointed thereunto; It must then depend, wholly and onely, on the Divine Institution of it, to be for the *Cursing*, or *Clearing*, of the woman as she was in the sight of GOD, *Guilty* or *not Guilty*, as we read ver. 27 and 28. viz if Guilty her *Belly should Swell, and her Thigh should Rot*, if clear

clear, she should *be free* (*i. e.*) from any hurt, *and should Conceive Seed.* But seeing we find no means instituted of God, to make *Tryal* of Witches, or to *Charm away* Witchcraft, (both which are a kind of Witchcraft) we are to expect *Effects* in the ordinary course of Providence, suitable to the natural vertue of *Causes*, and means used accordingly; but what is otherwise, must be of the *Nature of Inchantments*; these indirect means, are such as, *Burning* the Afflicted Persons Hair; parings of Nails, *stopping* up and boyling the Urine. Their *Scratching* the Accused, or otherwise *fetching Blood* of them, with many more, which I forbear to mention, least *vulgar persons* should be inclined to try these Diabolical Feats. But as to the *Effect*, this is plainly found, a *Giving place* to the Devil, for he giving way to it, and *Ceasing to Afflict*, upon the use of it, brings such projects into Esteem, and *Gaines* to his own Devices (for I can call them no better) too much *Credit* and *Observance*: For hence such as use them, finding him *free* thereupon, are encouraged to the *frequent* use of them, and are (as a Learned Writer saith) made *Witches*, by endeavouring, to defend themselves against *Witchcraft*, and using the Devils *Shield*, against the Devils *Sword*, or (as I may allude) going down to the Philistines, to have those Weapons *sharpened* and *pointed*, with which we intend

intend to Fight againſt them.

In a word, is it becauſe there is not a GOD in the midſt of us, able to *Rebuke* and *Vanquiſh* Satan, in all his Operations: If there be, then away with whatſoever hath not Scripture *Precept* or *Preſident* for its Warrantee. And let us uſe thoſe Weapons, which are not *Carnal, but Mighty through God, to the pulling down ſtrong Holds*, &c. 2. Cor. 10. 4. Thus may we put to the worſe, thoſe *Principalities* and [illegible] of Darkneſs which do in ſuch a fearful manner, *wraſtle* and Contend with us at this time. *Epheſ.* 6. 12.

But I muſt not conclude this particular, without teſtifiing againſt ſome other practiſes amongſt us Condemned by the *Rule* of God, and *writings* of learned and judicious men as yielding to, and tampring *with* the Divel, Viz the *ſive* and ſcyſſers; the Bible and Key; The white of an Egge in a Glaſs; The horſe-ſhoe nailed on the threſhold; A ſtone hung over the Rack in a ſtable: with many more: which I would not make known to any, that are ignorant of them; becauſe they are no better then *Conjurations*, and if in the uſe of them *Diſcoveryes* are made; or Effects produced, to the gratifiing their ſinful Curioſity in any degree, it muſt be from the *Devil*, and not from GOD; who never inſtituted any ſuch ways, by and in which, to diſcover *ſecret* things or *future* Events to the Children of Men.

Hence such as by these Experiments, adventure *to play on the hole of the asp*, and approach unto the *Den* of the *Dragons*; are in great Danger To become a *prey* unto Satans *malice*, being (or ever they are aware) *seduced* by his *subtilty* into an intire subjection to his *Infernal* powers, so as at last to be Destroyed *by* him, and cast *with* him, into the Lake that burneth with *Fire* and *Brimstone* for ever.

Thirdly, Give no place to the Devil by *Rash Censuring of others, without sufficient grounds, or false accusing any willingly.* This is indeed to be like the Devil, who hath the Title (*Diabolos*) in the Greek, because he is a *Calumniator*, or *False Accuser*. Hence when we read of such false Accusers in the Latter Days, they are in the Original called (*Diaboli*) *Calumniatores*, 2 *Tim.* 3. 3. It is a time of Temptation amongst you such as never was before: Let me intreat you not to be lavish or severe in reflecting, on the *Malice* or *Envy* of your Neighbours, by whom any of you have been accused, lest while you falsely charge one another, *viz.* The Relations of the *Afflicted*, and Relations of the *Accused*; the *Grand Accuser*, (who loves to Fish in Troubled Waters) should take advantage upon you. Look at Sin the *procuring* cause, GOD in Justice the *Soveraign* Efficient, and *Satan* THE *Enemy*, the *principal* Instrument, both in afflicting some and accusing others: And if Innocent Persons, be

be ſuſpected, it is to be aſcribed to GODS *Pleaſure* ſupreamly permitting, and *Satans Malice* ſubordinately troubling, by Repreſentation of ſuch to the Afflicting of others, even of ſuch as have all the while, we have reaſon to believe, (eſpecially ſome of them) no kind of *Ill-will*, or *diſreſpect*, unto thoſe that have been complained of by them. This giving place to the Devil *avoid*, for it will have uncomfortable and *pernicious* influence, upon the Affairs of this place, by letting *out* Peace, and bringing *in* Confuſion and *every evil work* which we heartily pray, God in mercy to prevent. Fourthly and Laſtly,

Then we give place to the Devil, *When we are guilty of unbelief of God, and his Power, promiſe and Providence; for our benefit and relief under our troubles.* Unbelief betrayed our firſt Parents, to the firſt ſin. The *Devil* in the ſerpent, firſt moved them to *queſtion* the truth of the Threatning, and ſo they came to *deny*. it Gen 3. 1 and 4. yielding to the God of this world, the *Author* and main Fomenter of *Unbelief*, by and in which he reignes over the children of perdition, 2 Cor. 4. 4. Unbelief is a mother ſin, & there are many ſins, to which men could nor be drawn, were it not for *Unbelief* of the Threatnings, denounced in the word of GOD, againſt that *ſin*, which they do ſo boldly perpetrate: and of the *Promiſe* made unto the coutrary *Duty*, which they do ſo abomi-

bominably neglect. Indeed Unbeleif of the *truth* of God's promiſe, or *Efficacy* of His providence, extending towards us (theſe being *Inſeparable attributes* of the Bleſſed God) brings in queſtion whether he is or hath a being. For he can as ſoon ceaſe to *Be* as to be moſt *Powerful*, moſt *Faithful*, moſt *Gracious*, and Bountiful, which are all Attributes relating to his *Providence*, and this is to go away from GOD, For he that cometh to GOD, muſt believe that he is Heb: 11: 6. Hence the Apoſtle, Cautions even the brethren, that they may not be guilty of it, Heb 3: 12. *Take heed Brethren leſt there be in any of you, an evil heart of Unbelief, Departing from the Living God.* Intimating, that ſo far as the beſt fall into Unbeliet, they go *from God*, and ſo far muſt needs give *place to the Divel*. For there are but theſe two *Rulers*, over all men in the world, and all that *leave* the one go to the other. But to proceed.

USE V

Let it be for EXHORTATION and direction, to this whole Aſſembly, and to all others that ſhall come to the knowledge of theſe amazeing diſpenſations, Here then give me leave, to preſs thoſe ſpecial Duryes, which all perſons are concerned to put in *practice*, at ſuch a time as this.

1. Be we Exhorted and directed, *to Excerciſe True Spiritual ſympathy with, and Compaſſion towards, thoſe poor afflicted perſons, that are by Divine Permiſſion, under the Direful Influences of Satan's malice*

Deep *ſenſe* of all theſe things, and being heartily *affected* with them, makes way for, and ſtirs up unto, thoſe other dutys which are now incumbent on us. I fear we are not enough affected, with this ſolemn providence, unleſs it be thoſe few that have ſeen theſe fearful things who by their *eyes*, have had their *hearts* affected accordingly. There is a Divine *Precept* enjoyning the practice of this Duty, Heb. 13. 3. *Remember them that ſuffer Adverſity, as being your ſelves alſo in the Body*; (*i. e.*) being of the ſame mould; in the ſame mortal and frail Eſtate; and therefore liable to the ſame Affliction, if the Holy GOD ſhould pleaſe to permit *Satan* to bring it upon us: Let us then be deeply ſenſible, and as the *Elect of God, put on Bowels of Mercy, towards thoſe in miſery*, Col. 3. 12. Oh *Pity, Pity* them, for the Hand of the LORD hath touched them, and the Malice of *Devils* hath fallen upon them.

Secondly, Let us *be ſure to take unto us and* PUT ON, *the whole Armour of God, and every piece of it, let none be wanting.* Let us labour to be in the *Exerciſe*, and *Practiſe*, of the whole Company of Sanctifying *Graces*, and Religious *Duties*. This Important Duty is preſſed, and the particular pieces, of that Armour recited, *Eph.* 6. 11. and 13 to the 18. Satan is Repreſenting his Infernal Forces, and the *Devils* ſeem to come Armed, muſtering amongſt us. I am this day

day Commanded to call and Cry an Alarm unto you, ARM; ARM; ARM; handle your Arms, see that you are fixed and in a readiness, as faithful Souldiers under the Captain of our Salvation, that by the Shield of FAITH, ye and we All may *Resist* the Fiery Darts of the Wicked. And may *be Faithful unto Death*, in our Spiritual Warfare, so shall we assuredly *Receive the Crown of Life*, *Rev.* 2. 10.

Thirdly, *Let us be watchful, to take all advantages and strenuously to improve all means* (unto which the word directs us) *for the managing of our Spiritual conflict, with the Powers of Darkness.* Let us admit no parley, give no quarter, let none of *Satans* Forces or Furies, be more vigilant to hurt us than *we* are to resist & repress them, in the NAME and by the *Spirit*, *Grace*, and *Strength*, of Our LORD JESUS CHRIST. Let us watch the first motions of the Enemy, for if we let him get *within us*, he will certainly be *too hard* for us. Let us take the Apostles Counsel; James 4: 7. *Resist the Devil and he will flee from you.* but *q. d.* If you yield to him by Flight, he will pursue you, to the very *Death.* Avoid therefore all fellowship with him, under any of his insinuating pretences, and let us *Wrestle*, vigorously, against *Principalities and Powers*, &c. Ephes. 6. 12, Let us make sure, that in nothing we give them *advantage* against us, seeing (through Grace) we are not *Ignorant of Satans devices* 2. Cor. 2. 11.

Fourthly

Fourthly, *Let us Ply the Throne of Grace, in the Name and Merit, of Our Blessed Mediator.* With our *Frequent, Faithful, and Fervent Prayers.* Let us be Frequent in the Duty, taking all possible Opportunities. *Publick, Private,* and *Secret,* to Pour out our Supplications, to the GOD of our Salvation. Prayer is the most *proper,* and *potent* Antidote, against the old Serpent's [illegible] Operations. When *Legions* of *Devils,* do come down amongst us; *Multitudes* of Prayers should go up to God; for suitable Grace and Strength, to *defend* us, from being deceived, and destroyed by them. in that case of the Apostle *Paul,* when he was under the violent Assaults of a Messenger of *Satan.* He doubled and trebled his Ordinary Devotions; *For this I besought the Lord thrice, that it might depart from me.* 2. Cor. 12. 8.

Again let us be faithful in Prayer. The life of Prayer, lyes in the Exercise of *Faith* therein. It is to the Prayer of Faith that the Promise of *Answer* is made; by Him in whom all the Promises, are *Yea and Amen*; Math: 21.21. *Whatsoever ye ask believing in my Name, ye shall receive it.* Besides It is said the prayer of Faith, *shall save the Sick*; James 5. 15. *(i.e.)* Whatsoever kind of sickness it is, under which they labour. *Faith* in Prayer, engageth the glorious Intercessor on our behalf, according to his promise, and thereby makes way for us to be accepted with the FATHER, in all our requests, *Faith* in CHRIST

Exercised

Excercised in prayer, is the Token, of Gods Covenant, with his Elect under the Gospel, As the bow in the Clouds, was the token of his Covenant with the world, in the dayes of *Noah*; Gen. 9. 12, 13. And through Christ it is prevalent, for him the Father *heareth always*, Joh: 11. 42. And therefore us also through him For He hath made us *accepted, in the Beloved*; Ephe 1.6.

Yet once more, Let ours be Fervent prayers; even with our *whole heart*, Psal. 119. 10. for such Prayer (only) hath the promise, of finding God and his Salvation. Then shall ye find me, *when ye seek me with all your heart*, Jer. 29. 13. Hence *David* pronounceth all those blessed, that thus *seek the LORD* Ps. 119. 2. This is when we do Rouze up our Soul, with all it's faculties unto Prayer, as the Psalmist doth unto praise, *psal.* 103. 1. 2. When our whole Soul in all its affections are *poured out before the Lord* as *Hannah* 1 Sam. 1. 15. This prayer is like to speed, we say amongst men, *Qui timmide rogat, docet negare*; he that begs faintly, may expect a denyal. And in this case *Justly*; the Apostle *James* tells us, *Let not such a man* as is Faint, Weak, Doubting In prayer, *Expect any thing of the LORD*, James 1: 7. yet on theo ther hand, the same Apostle assures us the *Effectual fervent prayer*, of a Righteous man AVAILETH MUCH Chap 5: 16. This *Faithful* and *Fervent* Prayer, frequently put in prac-

practice, is the moſt Powerful *Exerciſme*, to drive away Devils; ſome of which, will not ſtir without it, Mark 9.29. *This Kind can come forth by nothing, but by Prayer and Faſting.*

Let us then uſe this *Weapon*; It hath a kind of Omnipotency, becauſe it intereſteth us, in the help of THE OMNIPOTENT: *Satan* the worſt of all our Enemies, is called in Scripture a DRAGON, to note his *Malice*; a SERPENT to note his *Subtilty*; a LYON to note his *Strength*. But none of all theſe can ſtand before Prayer, The moſt inveterate Malice, (as that of Haman) Sinks under the Prayer of *Eſther*; chap. 4. 16. The deepeſt policy (the counſel of Achitophel) Withers before the Prayer of David. 2 *Sam.* 15. 31. And the vaſteſt Army (an Hoſt of a Thouſand Thouſand Ethiopians) Ran away like ſo many Cowards, before the prayer of *Aſa*. 2 *Chron.* 14. 11, 12.

What therefore I ſay unto one, I ſay unto all, in this Important Caſe; *PRAY, PRAY, PRAY.*

Fifthly and Laſtly; To Our HONOURED MAGISTRATES, here preſent this day, to inquire into theſe things; Give me leave much Honoured; to offer One word, to your Conſideration, *Do all that in you Lyes, to Check and Rebuke Satan*; Endeavouring by all *wayes* and meanes, that are according to the *Rule* of GOD, to diſcover his In-

ſtruments in theſe *Herrid* Operations: You are Concerned in the Civil Government of this People, being inveſted with Power, by their Sacred MAJESTIES; under this Glorious JESUS, (the King and Governour of his Church) for the Supporting, of CHRIST'S Kingdome, againſt all Oppoſitions of *Satans* Kingdom, and his Inſtruments. Being Ordained of GOD to ſuch a ſtation, Rom. 13. 1. We entreat you, *Beer not the ſword in vain, as* Ver. 4. But approve your ſelves, a Terrour of, and Puniſhment to evil doers; and a Praiſe to them that do well. 1 *Pet.* 2 14. Ever remembring, that ye *Judge not for men, but for the Lord*; 2 Chron. 19. 6. And as his promiſe is, ſo our Prayer ſhall be for you, without Ceaſing, that he would be *with you in the Judgment*, As he that can and will, *Direct*, *Aſſiſt*, and *Reward* you. Follow the Example, of the Upright *Job*, Chap. 29. 16. Be a *Father to the poor*; to theſe poor Afflicted perſons, (in pittiful and painful, endeavours, to help them) and the *Cauſe* that ſeems to be ſo dark, as you know not how to determine it, do your utmoſt in the uſe of all regular means to *ſearch it out*. And if after all, it ſtill remains too hard for you, carry it unto GOD by *Chriſt*, as the *Iſraelites* were ordered, to do theirs by *Moſes*; Deut. 1. 17. *For the Judgment is Gods, and the cauſe that is too hard for you, bring unto me, and I will hear it.*

USE

USE VI.

The Sixth and Laſt USE, is in two words of Comfort, to bear up the fainting Souls of thoſe that are *Perſonally* under, or *Relatively* Concerned in, thoſe direfull Operations, of the GRAND *Enemy of Mankind.*

Firſt, there is Comfort for you, in that ye are *the viſible Covenant People* of GOD. In General, this whole People of *New-England*, As to the *maine bulk* of them (or in and by their *Godly* Leaders, who engage *themſelves* & all *under* them, both in *Civil* & *Sacred* Order) are in *Covenant* with GOD, and have many times (as ſuch) been *ſignally* owned by Him; notwithſtanding all their *Defections* and *Degeneracies.* Beſides, there are many that have both *Explicitely*, and *Implicitely*; *Viſibly* and *Really* Devoted themſelves to God: And are *indeed* of the Number *Choſen* by the GOD of *Jeruſalem*; True Citizens of that *Jeruſalem that is above*, which is the *Mother* of us all, Gal. 4. 26. Yea, ſome of thoſe, that are under *theſe* Afflictions, may plead *theſe* Priviledges, to prevail with the LORD, to *Rebuke Satan*, and *Deliver* them and theirs, from theſe his *malicious* and woful Oppreſſions. Add to *this*, that there are ſcarce any, who are under the influence, of this Affliction, but are alſo under the *Solemn* Obligation, of a *Baptiſmal Covenant*, which in its own nature,

ligeth them, to be *for God*, and is a valid Argument to plead with GOD to be *for them*, and against *Satan*. Put all these together, and surely we shall not cast away our Confidence in GOD, for deliverance from these sore Calamities. For we are all his people on one account or other: And the *LORD will not forsake his people, because it hath pleased him to make you his People*, 1 Sam. 12. 22 But Secondly,

2. There is Comfort, in Considering, that the LORD JESUS *the Captaine of our Salvation, hath already overcome the Devil.* CHRIST that Blessed Seed of the woman, hath given this cursed old serpent, called the Devil, and Satan, a mortal, and incurable, *Bruise on the head*, Gen 3: 15. He was too hard for him in a *Single conflict* Matth 4: Beg: He opposed his Power and Kingdom in the Possessed; He suffered not the Devils *To speak, Because they knew him* Mark: 1: 34. He compleated his Victory, by his Death on the Cross, and Destroyed his Dominion, Hebr 2: 14. *That through Death he might destroy Death, and him that had the Powers of Death*, that is the *DEVIL*; and by and after His Resurrection, made shew openly unto the world, that he had *spoiled* Principalities and Powers, *Triumphing over them* Col 2: 15. Hence, if we are by Faith united to him, his victory is an earnest and prælibation of our Conquest at last. All Satans *struglings* now, are but those of a *Conquered enemy*;

to

to a believer: And although He may give a Child of God, great *Exerciſe*, in his way to the Kingdom, ſuch as may often bring him to his knees, in earneſt prayers, to God for more Grace, yet it may be *truly* ſaid of him, which was *Propheticaly* ſaid of *Gad*, Gen 49: 19 *A Troop ſhall overcome him, but he ſhall overcome at the laſt.* The Exaltation alſo, of Our LORD JESUS, doth aſſure us, that we ſhall be *Exalted*, to the throne of Glory with him, *Rev* 3: 21. Comfort we then, *one another with theſe words* That the God of Peace, Even JESUS the Prince of Peace, will *Totally* & *Finally*, *Bruiſe* Satan *under our feet*, and that *ſhortly*, *Rom.* 16. 20. It will be but a *Little*, *Little while*, before we ſhall enter into, and take Poſſeſſion of, that place, into which ſhall in no wiſe enter, any thing that *defileth, neither worketh abomination, or maketh a Lye*, Rev. 21. 27. where we ſhall *ſin* no more, *ſorrow* no more; Nor the Spiritual Wickedneſſes, *afflict* us any more for ever.

To conclude; *The Lord is known by the Judgments which he Executes in the midſt of us.* The Diſpenſations of his providence, appear to be Unſearchable, and his doings paſt finding out. He ſeems to have allowed *Satan*, to afflict many of our people, and that thereupon he is come down in *Great wrath*, threatning the Deſtruction of the *Bodyes*, and (if the Infinite mercy of GOD prevent not) of the *Souls* of many in this place. Yet

may

may we ſay in the midſt of the *terrible* things which he doth in righteouſneſs; He alone is the GOD of our Salvation, who repreſents himſelf, as the Saviour of all that are in a low and diſtreſſed Condition, becauſe he is good, and *His mercy endureth for ever.*

Let us then Return, & Repent, rent our hearts, and not our Garments. Who can tell, if the Lord will *Return* in mercy unto us? And by his Spirit lift up a Standard, againſt the *GRAND Enemy*, who threatens to come in like a Flood, among us, and overthrow all that is *Holy*, and *Juſt*, and *Good*. It is no ſmall comfort, to conſider, that *Job*'s exerciſe of Patience, had it's beginning from the *Devil*; but we have ſeen the End to be from the *LORD*. *James* 5. 11. That we alſo, may find by experience, the ſame Bleſſed Iſſue, of our preſent diſtreſſes, by Satan's Malice. Let us Repent of every Sin, that hath been Committed; and Labour to practice, every *Duty* which hath been Neglected. And when we are Humbled, and Proved for our good in the latter end: Then we ſhall aſſuredly, and ſpeedily find, that the Kingly Power of Our LORD and SAVIOUR, ſhall be Magnifyed, in delivering his Poor Sheep and Lambs, out of the *Jaws*, and *Paws*, of the Roaring Lyon.

Then will JESUS the Bleſſed Antitype of

Joſhua

Joshua, the Redeemer, and Chooser of Jerusalem, *Quell*, *Suppress*, and uterly *Vanquish*, this *Adversary* of ours, with *Irresistible* Power and Authority, according to our Text. *And the LORD said unto Satan, the Lord Rebuke thee O Satan, Even the LORD that hath Chosen Jerusalem, Rebuke, thee: is not this a Brand plucks out of the FIRE?*

FINIS.

UMI

WITCHCRAFT IN NEW ENGLAND

566. LAWSON (DEODAT). **Christ's Fidelity The only Shield against Satans Malignity. Asserted in a Sermon Delivered at Salem Village, the 24th of March, 1692. Being Lecture day there, and a time of Publick Examination, of some Suspected of WITCHCRAFT. By Deodat Lawson, formerly Preacher of the Gospel there.** 97 pages, 12mo, original calf.

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